

*The Pleasure and Benefit of being
Religious, exemplified in the*

L I F E

O F T H E

late Rev^d. Learned and Pious
Mr. John Reynolds.

C O N T A I N I N G,

I. An Account of his early Inclination
to Piety and a Religious Life.

II. His daily Practice in Reading and
Meditating on the holy Scriptures, and
his covenanting with God.

III. His confession of Faith, and Vin-
dication of the Christian Ministry from
the charge of Priestcraft, with an account
of his Conduct and Labours in the Mi-
nistry.

The whole interspers'd, with practical Meditations
on the various Circumstances of human Life, collected
chiefly from his own Manuscripts, and useful for all
Families and Private Persons.

*He was Holy, Harmless, Undeiled, and Seperate from
Sinners, HEB. 7. xxvi.*

L O N D O N :

Printed and sold by the BOOKSELLERS in Town and
Country, M,DCC,XL.





T H E
Preface to the Reader.



TH E Lives of those who have been shining Lights to the Age they lived in; Persons of eminent Piety and exalted Virtue, are deservedly esteemed and valued, and when well drawn up cannot but afford a great deal of useful and instructive Entertainment, and when full and accurate Accounts of them cannot be obtained, rather than have those Things that may be said of them entirely omitted, we are willing to accept of shorter and more imperfect Ones.

It were to be wished that some Person of Abilities proportioned to such

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a Work, and intimately acquainted with the late Pious and Learned Mr. REYNOLDS, wou'd have favoured the World, with a Narrative of his Life. He was possessed of so many conspicuous and resplendant Vertues, lived a Life of such close and constant Communion with God, such generous and extensive Benevolence to Mankind, such strict Sobriety, Chastity and Temperance, such abstractedness from this World, and the Concerns and Pleasures of it; and in a Word, was so very Serious, Heavenly and Spiritual in the whole of his Conversation, that such a Narrative cou'd not fail of being highly Acceptable to good Men, and greatly beneficial to the World. But tho' no Person thus qualified has undertaken this Work, nor do I know of any that will, it is not thought proper entirely to drop it: Applications have been made upon this Head to a Person entirely unequal and disproportioned to such a Work, and possessed with a very strong Aversion to engage in so publick an Affair, and
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who has for these Reasons declined it for some time, and resisted Sollicitations thereto; but rather than nothing shou'd be said of one, who deserves to have so much said of him and his Amiable and Excellent Example shou'd not at all be presented to the Eyes of the World, He has at last been prevail'd upon to give as just and full a Representation of him as he can. In doing so, I have used as my Guide for the most part his own Manuscripts. They breath his Temper and Spirit, and much better describe him than I can pretend to do. I presume, that those, who love Seriousness and Piety, will not be angry with me for giving them such large Extracts out of them; I look upon them, (and I don't question but they will) as the most valuable Part of this Work, and indeed it was chiefly a Desire to make these publick that engaged me in this Affair.

MANY that were well acquainted with Mr. REYNOLDS, will perhaps wonder, that so many Things that they themselves knew concerning him, as

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well worthy to be related as any thing that is here given them, are omitted, and that in some Places there are such Gaps in this Account, Years being passed over with scarce any mention where he was, and what Work he was employed in. But if they'll please to consider, that the Person who sends this forth into the World, did not become intimately acquainted with him till some of the latter *Years* of his Life, that then also, he was much absent from him, and cou'd get him, when with him, (so great was his Modesty) to talk so little about the past Transactions of his Life, and that he has no Helps where such Omissions or Gaps are from any thing he has left behind him, I hope they will cease their Wonder, and excuse the Publisher. If any that had a longer personal Acquaintance with him wou'd give Information where he finds such Deficiencies, the Favour wou'd be thankfully acknowledged, and perhaps some time or other such Information might be made use of. Will the Reader please to accept in good Part
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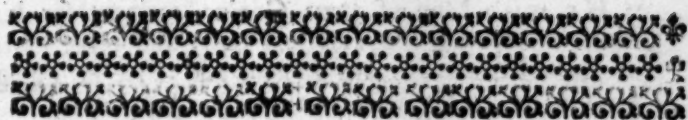
what I can at present furnish him with, concerning this truly Great and Good Man, and pardon any Mistakes or Defects that he may meet with in this Account. I can truly say, it was a Desire to promote the Interests of real vital Religion in the World that induced me to publish it. If it has this Effect upon any, I shall rejoice therein, and gladly bear any Reproach and Censures that severe Criticks may cast upon me.

MAY the Great and Sovereign Ruler of the World, who toucheth and turneth the Hearts of Men as he pleaseth, and makes use of what Means and Instruments he thinketh fit to accomplish his own Great and Excellent Designs and Purposes, give his Blessing to this mean Attempt of one of the meanest of his Servants, and make these MEMOIRS of the Life of Mr. REYNOLDS, a Means of exciting many to a vigorous Imitation of that Piety, Zeal for God and Christ Jesus, tender Love and Compassion to precious Souls, and serious Concern and Endeavours to promote their everlast-

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ing Salv tion, that were so Eminent
and Conspicuous in him! Such wou'd
be great Ornaments to their Profession,
Living E amples and Proofs of the
Truth and Divinity of the Christian
Religion, and highly useful to Mankind,
May God encrease the Number of them!





MEMOIRS OF THE LIFE

Of the late Learned and Pious

Mr. John Reynolds.



R. JOHN REYNOLDS, was Born *February 19. 1666-7. at Wolverhampton, a large Market Town in the County of Stafford.* His Father was *Mr. John Reynolds*, who was for some Years the publick Minister there, and was ejected from thence in 1661, and silenced by the Act of Uniformity in 1662. *Dr. Calamy*, giveth this Account of him in his *Continuation of the Account*

*Account of the Ministers, Lecturers, &c. ejected and silenced after the Restoration **

“ HE was a Man of great Genius, eminent for his
 “ Skill in Divinity, Physick and Law, and other Parts
 “ of Knowledge. He was Liberal and Free in doing
 “ good in every Capacity to all Persons that came with-
 “ in his Reach. He was Solid, Quick and Judicious
 “ in handling controversial Matters, very ready in resolv-
 “ ing Doubts and Scruples of Conscience. Well read in
 “ the Fathers, Exact in Confuting Popish, and other
 “ Errors, Catholick, Moderate, and Peaceable in Prin-
 “ ciple, Pleasant and Facetious, and yet Grave and So-
 “ lid in Conversation. He was full in Prayer, admir-
 “ able in Preaching, and unwearied in acting for God,
 “ and doing Good as he had Opportunity, and that with
 “ his Gifts, and Parts, and Estate, (which was about
 “ 150*l.* per Ann.) besides what came from Noble and
 “ Rich Patients that made Use of him as a Physician.
 “ He was frugal to avoid waste of Time, or any thing
 “ else; Temperate in all Things; a great Master of his
 “ Passions of every sort, and regular tho’ free in his
 “ Discourse, and very exact in timing his Affairs and
 “ Actions: In short, he was a singular Man.

“ WHEN Endeavours were set on Foot for a Com-
 “ prehension and Indulgence; he was written to for his
 “ Judgment, not only by Mr. Baxter, but also by sever-
 “ al Members of Parliament, and other greater Persons.
 “ He earnestly mov’d for a good and solid Basis of Li-
 “ berty tho’ in vain. He wrote, and printed an An-
 “ swer to Mr. Humphreys about Reordination, putting
 “ the Letters for his Name thus, R. J. He also pub-
 “ lish’d his *Latin Oration*, at the taking of his Degree
 “ of M. D. and dedicated it to Edward Lord Ward,
 “ tho’ otherwise he was averse to the being an Author.
 “ He left behind him some Manuscripts both in Phy-
 “ sick and Divinity. He did much Good in his pub-

* *Dr. Calanys Continuation of the Account.* p. 769.

“ lick

of Mr. REYNOLDS. II

“ lick Ministry, and much more in his Twenty Two
 “ Years Country Service, after he had left *Wolverhampton*.
 “ *ton.*”

OUR Mr. *John Reynolds* was the Eldest Child his Father had; was from his Infancy of a very weak and tender Constitution, incapable of bearing much Labour and Fatigue, and yet being possessed of good natural Parts, and applying to his Studies with all the Diligence his Strength wou'd allow, he made great, and early Proficiency in his Learning. His Father some time after his Ejectment from *Wolverhampton*, went to reside at *Stourbridge*, there he plac'd his Son under the Care of the Master of the Free-School, who being a Man of moderate Principles, and of considerable Abilities for, and Industry in his Place, he treated him with Love and Respect, brought him on apace in his School-Learning, and fitted him for the University.

HE had very early and deep Impressions of Religion made upon his Mind. The prudent and pious Instructions of his excellent Parents were attended with the most happy Success. They took Care betimes to sow the Seeds and Principles of Vertue and Holiness in him, and they had the Pleasure of seeing them spring up and flourish abundantly in him, even while they liv'd. Their Instructions, Counsel, Example attain'd their most desirable Effects; Divine Grace set in with them, and influenc'd him to make an early Surrender and Dedication of himself to God, to be his, and to serve him. Religion took Possession of him as soon as he became in any Measure capable of it, it quite forestal'd, as I may say, Vice, so that he never gave in to those Youthful Vanities and Follies which most Children are addicted to. That Modesty which was so Predominant in him thro' the whole of his Life shew'd it self in his Childhood. His Acts of Devotion even then were perform'd as privately as might be, he had no Design by them to please Men, and gain their Commendations. 'Tis with a great deal of Thankfulness that he records the
Good,

Goodness of God that engag'd him betimes to keep up Communion and Correspondence with him, so that as long as he cou'd remember any thing, he cou'd remember what Holes and Corners his Soul delighted to seek God in. The Word of God soon enter'd his Heart, and prov'd a powerful, quickening, sanctifying, salutary Word, while he was very young. God was pleas'd gently to touch his Heart by the Sermons of divers Ministers, as well as by those of his Father's, who after the Act of Uniformity took Place, preach'd in his own House, tho' as privately as might be, by Reason of the Perils of the Times. The other Ministers that he mentions as made use of by God, as Instruments for the good of his Soul, were Mr. *Willisley* of Old Swinford, to which *Stourbridge* Parishes, Mr. *Ambrose Sparry*, and Dr. *Simon Ford*. Having found and experienc'd the divine Efficacy of the Word of God, how humbling, how quickning, how joyful, how sweet and comfortable it was, he became fill'd with an exceeding Love to it, Oh how greatly did he value and esteem it! how much was he engaged in Reading, Meditating and Hearing it? This was always the Delight and Pleasure of his Soul. *The Law of God's Mouth was better to him than thousands of Gold and Silver, and it was sweeter to his Taste than Honey or the Honey-comb.* Very soon did he apply to the Study of the Scriptures; I find by his Papers that when young he had collected, and digested under proper Heads, for his own Use a great Part of them, and that with a Jugment superior to his Years. What wonder is it that one who so early engaged in the Work of Religion, made so very considerable a Progress in it, and became so eminent a Practitioner of it.

HE had of a Child an Ambition of being employ'd by God in the Gospel of his Son. To be a Minister of Jesus Christ was the highest Honour he aspir'd to. The great and transcendent Love of Christ to a lost and sinful World, had made such deep Impressions upon his Mind, that he thought he cou'd not be better employ'd,
than

than in publishing it to others and in his stead, praying them to be reconcil'd to God. This he signified to his Father. He very much oppos'd it, and did what he thought proper to divert him from such Intentions and Designs, both upon the Account of his Sons bodily Infirmary and Weakness, not at all proportion'd, as he thought, to the Work and Labour of the Ministry, and upon the Account of the Darkneſs of the Times, Matters running then very high againſt the Nonconformiſts, thoſe that wou'd preach the Goſpel, being when diſcover'd, imprifon'd and fin'd, to the great Damage, and ſometimes Ruin, of themſelves and Families, ſo that there was little Proſpect of any having a free Exerciſe of their Miniſtry, who wou'd not entirely Conform to the Act of Uniformity. But all his Arguments and Perſuaſions cou'd not prevail upon him to lay aſide ſuch Thoughts and Purpoſes. How far Duty to his Father, if he had liv'd ſomewhat longer, wou'd have over ruled this his Inclination and Deſire, he us'd to ſay, he cou'd not tell, but he was ſure that nothing cou'd conquer it, nothing could Eradicate it.

MANY Years had the Diſſenters lain under the moſt tyrannical Oppreſſion; their Miniſters were either altogether hinder'd from preaching the Goſpel, or forc'd to do it in Holes and Corners, at unſit times, and in Inconvenient Places, and then with a great deal of Danger; Mr. *Reynolds's* Father ſeeing no Proſpect of Things altering for the better, and that there was little Hopes of ſtatedly ſerving any Congregation in the Work of the Miniſtry, left the Country, and purchas'd a Houſe in the Pariſh of *St. Giles, London*, to which there alſo belong'd a private Meeting-Houſe, which was afterwards, (*Dr. Sharp* being Reſtor of *St. Giles's*.) purchaſed and turned into a Chappel of Eaſe to the Pariſh Church, and went there to reſide in the Year 83, expecting that he might there Preach with leſs Danger and Trouble, and procure the moſt Advantages to his Family, by the practice of Phyſick; but in about half a years Time it pleaſed God
by

by a Pleuritick Fever to remove him from his Family. This was a most heavy Blow upon them: A Wife and five Children were deprived of a most useful, valuable, tender Head and Relation, and that when they stood most in need of him, and all the Designs and Projects he had formed for their Benefit rendered abortive. Thus the Great and Wise Governor of the World thought fit to Act, and who shall pretend to find Fault? Upon his Death, Mrs. *Reynolds* the disconsolate Widow, remov'd into the Country again, where she thro' Grief and Trouble brought herself into a Consumption, and quickly follow'd her beloved Husband. Thus was our Mr. *Reynolds* about the Age of 17 deprived of both his Parents, who had been such faithful and prudent Guides of his Youth, and left to take Care of four Brothers and Sisters much Younger than himself. He treated them all with the greatest Compassion and Care, was sincerely concerned for their Welfare and Happiness both Temporal and Spiritual, and Liberally and Chearfully supply'd what was necessary to their Maintenance, and Education, and though his Father died Intestate, he readily parted with a Considerable share of his Estate to them, as much as he cou'd reasonable suppose he wou'd have given them had he left a Will. An Example, that's too rarely imitated by Elder Brothers, when they are thus left in Power!

BEING now at full Liberty by the Death of his Father to persue his Design of serving Christ in the Ministry of the Gospel, he devoted himself wholly thereto, being determin'd to have as little to do with the Affairs of this World as possible, and to avoid every thing that might any way prove an Impediment or Incumbrance to him therein; for this Reason was it, that he purposed not to enter into the Matrimonial State, as apprehending that the Cares and Troubles and Amusements of that state of Life might draw him off from, or disturb him in his beloved Work.

BEING therefore wholly set upon the Prosecution of his Design, and thinking at that Time, that the most probable

probable Appearance of Extensive Usefulness, was in a Submission to the Rules and Orders of the establish'd Church, his Intentions were to comply with them; accordingly he goes to *Oxford*, and enters himself a Scholar of *Pembroke-College*, under the Care of the very learned and pious Dr. *Hall*, Master thereof, and afterwards Bishop of *Bristol*.

HE was four Years a Member of this College, and afterwards sojourn'd a Year in the City to enjoy the Benefit of the publick Libraries, and the Conversation of Learned Men, with which that Place always Abounds. He particularly contracted a very intimate Acquaintance with the famous Mr. *Thomas Gilbert*, who was as Dr. *Calamy* writes an ancient Divine*, an excellent Scholar of extraordinary Acuteness and Conciseness of Style, &c. to Mr. *Reynolds*, was this Gentleman very Communicative, and he imbib'd many of his Notions in Metaphysics, and Divinity.

THE Years of his stay at *Oxford* he spent well, in holy Converse with God and diligent Application to his Studies; by means whereof, and the great Helps he there enjoy'd, he made much Progress in Divine and Humane Literature. His Ambition was to be a Workman that needed not to be ashamed, when He shou'd set out upon publick Service, to do some Honour to the Christian Ministry, and be useful to Souls, this excited him to use the utmost Diligence to lay up a Fund of Knowledge sufficient for the attaining these Ends. These things he chiefly aim'd at in his Studies, to the Glory of God, and the Good of Mankind, were they all devoted. When he first came thither, he drew up and sign'd a Solemn Covenant with God; that so he might be better able as he himself intimates to withstand and resist Temptations, and might have this to Answer to all Sollicitations, that might be us'd by the World, the Flesh, and the

* Dr. *Calamy's Continuation*, &c. p. 109.

Devil, to draw him from God and his Duty, that he was pre-engaged, that he had already chosen his Master, lifted himself into his Service, and wou'd not upon any Considerations think of deserting it. Divines have much recommended this Practice, and surely when 'tis done with that Seriousness, Sincerity and Solemnity, that such a Sacred Transaction requires, it cannot but be an admirable Means of maintaining holy Resolutions, and of keeping the Soul faithful to God, and Stedfast in his Service. Mr. *Reynolds* found it to be so, and for the same Reason frequently renewed this his Covenant, as we shall see in the Sequel.

*The Covenant that he drew up and sign'd
is as follows.*

*Dear Lord! Holy and True! Holy, Holy, Holy, Lord
God Almighty!*

“ I AM thine by Creation, for in thee do I live,
“ I move, and have my Being, thou formedst me in
“ the Womb, and by thy Power was I conceiv'd, by
“ thee am I fearfully and wonderfully Made, Marvel-
“ ous are thy Works, and that my Soul knows right
“ well. Thou breathedst the Breath of Life into me,
“ and gavest me a rational Soul that I might know and
“ understand thee; that I might enjoy thee more
“ than the Irrational Creatures can do. Thou hast en-
“ dow'd my Soul with many excellent Faculties,
“ whereby I may serve thee, and love thee, study and
“ contemplate thy Holy self, and all thy wonderful
“ Works, and at last enjoy thee more perfectly to all
“ Eternity.

“ I am thine O gracious Father, by Preservation;
“ never, surely never was a Soul more indebted to God
“ for his fatherly Protection and Providence, than I
“ am. From how many Dangers has the Lord preserv-
“ ed me? I have been in perils by Water, and in perils
“ by

“ by Land, yet from all has the Lord delivered me; so
 “ that with the holy Psalmist, I may cry out, *Thou hast*
 “ *deliver’d my Soul from Death, mine Eyes from Tears,*
 “ *and my Feet from falling.* O Lord, what am I that
 “ thou art mindful of me, and that thou so regardest
 “ me! Bless the Lord, O my Soul, and all that is with-
 “ in me, praise his holy Name. Gracious Lord, by
 “ all Endearments, by all thy Mercies, by all thy ex-
 “ ceeding loving Kindnesses to me, vile Worm, I am
 “ obliged, I am engaged to be and to acknowledge my
 “ self thine, for ever thine. O let me not be my own,
 “ I desire not to be Master of my self, let me not live
 “ any longer than I may be thy Servant. As the Hart
 “ panteth after the Water-Brooks, so panteth my Soul
 “ after thee, O God.

“ O G O D, Thou art my God, early will I seek thee,
 “ my Soul thirsteth for thee, my Flesh longeth for thee
 “ as in a dry and thirsty Land where no Water is. My
 “ Soul wait thou only upon God, for my Expectation is
 “ from him. He only is my Rock and my Salvation,
 “ he is my Defence, I shall not be moved; my Mouth
 “ shall shew forth thy Righteousness, and thy Salvation
 “ all the Day; for it is good for me to draw near to
 “ God.

“ S E E I N G, Dear Father, I am all over thine, and
 “ with all my Heart and Soul desire to continue so for
 “ ever. Oh let me presume to renew my Covenant to
 “ enter my self into a new League with thy sacred Ma-
 “ jesty; therefore I resolve, and in thy holy Presence do
 “ Dedicate my self, and all my services to thy holy
 “ Majesty, and to thy Honour and Glory; and do de-
 “ sire to abandon all the World to resist and overcome;
 “ through thy Grace and Spirit assisting me, all the
 “ Incitements and Inchantments of my own Flesh, all
 “ the Suggestions and Temptations of the Devil, and to
 “ count all that this vain World can afford, but Dung
 “ and Dross in Comparison of thee, and thy Christ.

" IN thy Presence, O Almighty Father, I promise
 " to renounce the Devil, and all his Works, the vain
 " Pomp and Glory of this World, with all covetous
 " Desires of the same, and the Desires of the Flesh, so
 " that I will not be led by them.

" IN thy Presence, Omniscient Lord, I resolve obe-
 " diently to keep thy holy Will and Commands, and
 " to walk in the same all the Days of my Life, thro'
 " thy Grace strengthening me.

" IN thy Presence, Almighty, Everlasting God, I
 " resolve by thy powerful Assistance, not to be ashamed
 " to confess the Faith of my Lord and Saviour Jesus
 " Christ crucified, and manfully to fight under his
 " Banner against Sin, the World, and the Devil, and
 " to continue his faithful Soldier and Servant to my
 " Lives End.

" BY this Covenant I presume, most Gracious So-
 " vereign, to Consecrate my self, and all mine to thy
 " Praise and Glory, desiring thee of thine Infinite Mer-
 " cy to Pardon, and to Accept of me, in and through
 " thy worthy Son my Lord and Saviour Christ Jesus.

" AND therefore in thy All-seeing Presence, I take
 " upon me with all Humility and Devotion of Soul,
 " to ratify this Covenant, by subscribing my Name.

JOHN REYNOLDS.

Feb. 16. 1695-6.

HE set himself seriously to review his Covenant with
 God, did then solemnly renew it; In his Reflections
 upon this solemn Transaction, he takes Notice, with
 Thankfulness to God of several Passages of his Life
 already mention'd, and of several others that attended
 him in the Years between the time of making this
 Covenant and his Renewal of it, these will serve to car-
 ry

ry on the Thread of this History, and therefore I shall relate them as I find them pen'd by himself.

" BLESSED Lord! though now 'tis ten or eleven
 " Years since in *Oxford* a Place of Temptation, the
 " foregoing Covenant was solemnly enter'd into, in thy
 " Presence, under thy view, thy self being Witness; and
 " though in all these ten Years, what through Sin and
 " Miserable and inexcusable forgetfulness (Oh how is
 " my Love, and Faith, and Joy, decay'd since
 " the Day of mine espousals unto thee!) and what thro'
 " frequent and long Absence, from this subscribed
 " Covenant, I don't remember that in all these Years
 " this Covenant has been review'd or read over, yet
 " still, Dearest Lord, my Heart, as far as I can know
 " it, stands to it, loves it, and loves thee for bringing
 " me into it; Blessed be the Grace of my dear Lord,
 " that thus drew me, won me, conquered me, and made
 " me seek his Face, and resign my self to him! Blef-
 " sed be the Father that drew me to his Son! Blessed
 " be the Son of God, that came to lead me to the Fa-
 " ther, and has guided me to him! Blessed be the Holy
 " Spirit of Grace that gives access to both, that has ta-
 " ken of the things of my Lord Jesus, and has reveal'd
 " them unto me! Dear Lord, let me still be thy own!
 " let me be ever thine!

" SINCE the time of that Holy Transaction of Love
 " between thee and my Soul, how large, how numer-
 " ous, how seasonable have thy Compassions and Care
 " been to me? how mindful hast thou been of me?
 " as mindful, and tender, and loving as if I had been
 " thy Darling, or as if thou hadst none other to Care
 " for. I am not able to recount thy Mercies, the
 " sum of them, the vastness of them are beyond
 " my counting or my just value! Oh how long hast
 " thou been Feeding, Clothing, Attending me with
 " forfeited, a thousand Times forfeited, Mercies.

" OH never let me forget thy Kindness to me
 " whilst I sojourn'd in *Oxford*! I was kept by thy

" Power amidst many Temptations I was there exposed
 " to, and that variety of pleasing Objects to the Flesh
 " that might have enticed my Heart from thee, and
 " made me forget my God, my Redeemer, my Soul,
 " my Salvation; Eternal Thanks and Praise to him that
 " kept me, that kindly drew my Heart after him,
 " that made me Love him, seek him, and long after
 " him, the more I saw others contemn and scorn him!
 " NOT that I wou'd forget thy Mercies to me of
 " old, many Years before I went to the University, Nay,
 " ever since I can remember any thing, I can remem-
 " ber what Holes and Corners my Soul lov'd to seek
 " thee in. Whilst a School-Boy thou wast pleased
 " gently to touch my Heart under the Labours of di-
 " vers Ministers. Mr. *Ambrose Parry's* Ministry was
 " sweet to my Soul's Taste. Mr. *Willaby* of *Old-*
 " *Swinford*, touch'd me, mov'd me at his Pleasure.
 " Oh how many Times, and how sweetly did the Ho-
 " ly Spirit concur with his heavenly Doctrine? For ever
 " blessed be my God that gave me so many humbling,
 " quickning, joyful Hours, under his happy Minis-
 " trations! Dr. *Simon Fords* Discourses at his first com-
 " ing to *Old-Swinford*, were profitable to my Heart.
 " Blessed be my God for all the Means, and Instru-
 " ments he us'd for my Advantage! How enlivening,
 " awakening, rousing were my pious Father's Sermons
 " to me? Oh how shall I love thee, how shall I bless
 " thee, dear God, for the Instruction, Counsel, Ex-
 " ample of my now happy Parents? Lord I may well
 " claim thee for my own, my Lord and my Master, I
 " am the Son of thy Handmaid, the Son of thy de-
 " voted Servant in the Ministry, so that I was Born
 " in thy House among thy menial Servants, am there-
 " fore by Birth thy Own, a Member of thy Family,
 " descended from those that were in Covenant with thee,
 " Lord lose not thy Right, let nothing take me out
 " of thy Hands!

" SURELY

“ SURELY thou wast willing to shew that I had
 “ not receiv'd thy Grace in vain, that I had not alto-
 “ gether sate under such Ministry, and Education in
 “ vain, by thy causing some blessed Fruits of it to
 “ appear in my Walk with thee in *Oxford*! Oh how
 “ did my Soul then seem to run out after thee more
 “ than ever! Oh my happy Wrestlings of Spirit, till
 “ I had solemnly and by Subscription recogniz'd thy
 “ Right, and avow'd my self for thine, till I had
 “ vow'd that I wou'd serve thee, and love, and fol-
 “ low thee, let others do what they wou'd! Oh how
 “ sweet was thy Word then unto my Taste! How sweet
 “ was Prayer and Meditation upon things Divine?
 “ How oft did I seek thee in the Fields? and on
 “ thine own Days found thee in the Meads and by the
 “ Water side? How many Evenings did I sweetly
 “ Converse with thee in Meditations on thy Glory,
 “ on the Advancement, Death and Undertakings of my
 “ Lord and Saviour? Oh how precious was the Name
 “ of Jesus Christ unto my Soul! How willing to leave
 “ the World and die that I might come to Christ and
 “ his holy Ones?

“ BUT alas how has Grace decay'd since that time, but
 “ the Remembrance of those Days is refreshing. Blessed
 “ be God that guarded me, watched over me, preserv-
 “ ed me there, where so many are entic'd, ensnar'd,
 “ and drawn from thee! And ever since thy Favour
 “ has compassed me as a Shield, thy loving Kindness
 “ has measur'd out my Days.

“ THY Mercies to me all the Time of my Abode
 “ in *Northamptonshire*, I wou'd not forget; healthful,
 “ comfortable Days didst thou entrust me with, and
 “ a good Leisure impartially to study divine Truth,
 “ in a Country altogether unknown to me, till my
 “ coming there to reside; there God gave me Leisure,
 “ and Friends as many as I wanted; good Mr. *Pierce*
 “ was tender of me, and dear to me! How many Mer-
 “ cies did I there receive, among which one claims a

" special Remembrance, that riding a whole * Day in
 " Rain, and being Wet to the skin through my Clothes,
 " I yet took no Cold, nor was any Ways hurt, that I
 " know of, in my Health thereby, blessed be my God!
 " THOU gavest me, much Mercy at *Worcester*;
 " there I enjoy'd thine Ordinances with Comfort, and
 " there, I had Health and Leisure to study thee, and
 " things leading to the Ministrations of the Gospel
 " of thy Dear Son. And there thy merciful Provi-
 " dence brought to some Issue, a Design implanted
 " in my Breast, I trust, by thy Spirit, which cou'd
 " not be conquer'd (tho' it might have been over-rul'd,
 " if he had liv'd, by my Father's dissent) viz. Of be-
 " ing employ'd by thee, and for thee in the Gospel of
 " thy own Son.

" THERE was I first employ'd, and that much
 " sooner than I intended, being drawn into the Pulpit by
 " compulsive Importunity; but God greatly and unex-
 " pectedly strengthened me that first Time, and chas'd
 " away those panic Fears and Distress, that the whole
 " foregoing Week, and the beginning of that Day had
 " seiz'd me. In my first Discourses I design'd to call
 " Professors of the Gospel from their Impurities, Sor-
 " didness, and Unholiness, by minding them of their
 " professed Relation unto their holy anointed Lord, and
 " also to encourage my self in my Work by meditat-
 " ing on the anointed Church's anointed Head, from
 " Acts xi. 26. *The Disciples were called Christians first*
 " *in Antioch*, Disciples are Christians, are *Uncti*, an-
 " ointed Ones, and they are related to him who is the
 " Christ, the anointed of the Father, and thereby oblig'd
 " to a Conformity to him.

" THENCE-forward, thy Providence employ'd me
 " up and down the Country, and thy Word was seem-
 " ingly entertain'd, and receiv'd from me. At last thou

* Sept. 8. 1693.

" broughtest

“ broughtest me down to *Bristol* to supply dear Brother
 “ *Nobles* Place, while he consulted, and employ’d Phy-
 “ sicians, where thy Love and Goodness attended me,
 “ gave me Acceptation, but what success thou knowest.
 “ At the End of about six Months I return’d into *Wor-*
 “ *cestershire*, but was not long after laid under thy cor-
 “ recting Hand, in Soreness and Pains at my Breast, and
 “ Disability to speak, but thy Goodness provided me
 “ a Compassionate Lady, that treated me with all the
 “ Compassions of one, whose Heart thou hadst opened.

SOMETIME after, he was strongly solicited to return to *Bristol* again, not to the charge of any Congregation, but to assist as I suppose Mr. *Noble*, and to undertake the Education of Youth design’d for the Ministry; A Work he was admirably well qualified for, having by hard Study laid up a great stock of Knowledge, and having a very easy, familiar, and clear Method of conveying his Sentiments to others. This Work he continued about three Years, under much Weakness, and Indisposition of Body, which at last constrain’d him to throw it up.

Concerning this Affair he writes thus. “ BEING
 “ call’d down to *Bristol* again, and importun’d to under-
 “ take some other Service for thee, even Instruction of
 “ Youth for thy Work; here I came, and undertook
 “ (but do thou Pardon my Folly therein) such Service.
 “ One Passage of thy Providence, I must not forget,
 “ since perhaps the Design of it is yet to be learn’d. A
 “ little before my setting out for *Bristol*, or it may be
 “ reckon’d the Day I set out on my Journey, since I
 “ had then taken Leave of those Relations with whom
 “ my chief Residence is, when I am in that Country,
 “ and did not Design to see them any more before my
 “ Arrival at *Bristol*; but before I was far from their
 “ House, my Horse threw me, yet having no Injury by
 “ the fall, I mounted again, was thrown again, and ta-
 “ ken up for dead and carried back to my Relations
 “ House; yet in short time I recover’d of my Fall,

and

" and was as Well as before. How shall I Praise, and
 " Love thee for this Deliverance ! Bless the Lord, Oh
 " my Soul, and forget not all his Benefits, who crowns
 " thy Life with Love *.

WHAT follows was written by him, *July 16. 1696*, and was occasion'd by the Goodness of God to him in a Journey that he took during this Time of his Stay in *Bristol*. He had such a constant Eye to the Providence of God in all that attended him, such a Sense of his Dependance upon him ; that he cou'd hardly help recording those Things as signal Mercies, and expressing the Gratitude of his Soul to God for them, which others are too apt to pass over without any due Regard to them, or any particular Thanks to their great Benefactor for them.

" Now blessed Lord, what fresh Mercies hast thou
 " enrich'd me withal ? after two Months Absence thou
 " hast peacefully return'd me to *Bristol*. In many Haz-
 " ards hast thou guarded me ; in many Infirmities hast
 " thou supported me, a poor weakned Body hast thou
 " sustain'd and enabled to endure such a fatiguing Jour-
 " ney ; tho one Illness or other seiz'd me in every Place
 " I have been at in the Country, yet thy Indul-
 " gence, and Care has not forsaken me ; thou hast re-
 " lieved me ; thou hast open'd others Hearts in Love
 " and Kindness to me ; hast provided me Friends where-
 " ever I came ; hast brought me hither in Peace ; blef-
 " sed be God for ever ! how constant is thy Love and
 " Friendship ! how uninterrupted thy Care and Regard
 " for a poor vile sinful Worm ! Oh let me be ever
 " thine ! Oh, that my coming here may be for some
 " valuable End ! for some service to thy Name and Ser-
 " vants ! Let me not always be useless in the World,

* Since that fall, says he, what Cause hast thou given
 me to cry out, Eheu ! quam tenui pendent mortabuli filo !
 1697.

" burden-

“ burdensome to my self and others! Let thy Work be
 “ pleasant to me, and employ me for thy self! Oh that
 “ to me to live may be Christ! The Work and Service,
 “ and Interest of my Lord and Master Jesus Christ!

THUS meanly and humbly did this great and good Man think of himself; thus concern'd was he to do good in the World, and to promote the Interest of his great Lord and Master. His very heart was in his Work, he was all Zeal for the honour of Christ Jesus, and the good and welfare of precious and immortal Souls. Nothing did so much Grieve him, as Apprehensions that his Labours were in vain, and that his Zealous and Sincere Endeavours for the Advancement of the Kingdom of Christ in the World, and the Converting of Souls to his Subjection and Obedience were not attended with desir'd Success.

AFTER he had resided about three Years in *Bristol*, constant Indispositions constrain'd him to give over the Work he was engag'd in there, and retire from thence into *Staffordshire*, that he might Recover some better degree of Health, and engage with renew'd Vigor in his beloved Work. While he was in this Retirement, hearing that * Mr. Warren, Mr. Hand and Mr. Bennet, did design to apply themselves to some aged Ministers in that Country for Ordination, he joined himself to them, and was Ordained with them in *Oldbury Chappel*, on the 30th of May, 1699. in the 33d. Year of his Life. His concern not to engage too hastily in an Office that he look'd upon to be of the greatest Weight and Importance, and his desire to be well furnish'd for the discharge of the Duties of it, were the Reasons why he delay'd it so long.

* These Four Gentlemen ordained together are now dead but Mr. Warren, who is still worthily serving the Church of Christ in *Coventry*, and, I hope greatly promoting the Interests of true Religion there; may be long be continued in his Post of Usefulness!

BUT

BUT of all this, his removal from *Bristol*, his Ordination, his Confession, &c. and his Reflections upon that solemn Transaction afterwards, I shall give an Account in his own Words, which breath a most uncommon Strain of serious Piety and Devotion.

“ Now having resided, says he, at *Bristol* about
 “ three Years, I am again return'd into *Staffordshire*.
 “ At *Bristol* I have serv'd a little, sinn'd much, my In-
 “ dispositions allow'd me to Preach ordinarily but once
 “ a Sabbath, yet on the Week, I in some Measure
 “ instructed a few Youths in the Ordinary Parts of
 “ Academical Literature; blessed be the Lord that assist-
 “ ed me oft, yea in all beyond Expectation; I wou'd
 “ yet hope, after much Fear and Discouragement,
 “ that all the Admonitions, Charges, Encouragements
 “ given them in relation to their Souls, and Reconcilia-
 “ tion with God, and Susception of the Work of Christ,
 “ will not be lost. I have sinn'd much; Oh how oft,
 “ how sadly has unbelief work'd and heav'd in my Soul?
 “ how ready have I been to throw of the Work of the
 “ Lord Jesus? how sadly yeilded to disquieting Thoughts
 “ and Perturbations? The Church in which I serv'd
 “ kindly invited me to nearer Relation to them; but I
 “ discerning my own mental Disabilities for that Work,
 “ and being at that Time pain'd and infirm in Body,
 “ convinc'd also that their Pastor wanted further Assist-
 “ ance than I did or cou'd give him, was willing to re-
 “ sign my Room to a more able Competent Person, ac-
 “ cordingly I left them in *Aug.* 1698. The ensuing
 “ Winter was a weakning Season. In *February* I was
 “ brought very low; but upon the Remedies I then
 “ us'd was restor'd to more Vigour than as far as I re-
 “ member, I had enjoy'd for four Years before, blessed
 “ be the Lord of Life that says to those near the Grave,
 “ return again ye Children of Men! Being about that
 “ time acquainted with the Intentions of some, that
 “ were desighning to apply themselves to the aged Mini-
 “ sters, in the Country for Ordination, I, upon demur
 “ and

“ and deliberation join'd my self to their Number, the
 “ Candidates were four. The aged Ministers concern'd
 “ in our Ordination were five. Upon Examination and
 “ Tryal Satisfactory to them, they ordain'd us in
 “ Oldbury-Chappel on Tuesday the 30th of May 1699.
 “ I hope I had the Prayers of many faithful Ones be-
 “ sides the Ministers that Day. Old Mr. Oasland be-
 “ gan with Prayer and Preaching, the Solemnity of the
 “ Day. Oh that I may still remember his Charge,
 “ from 1 Tim. iv. 16. Then we having made Confes-
 “ sion of our Faith, and engaged our selves to continue
 “ Faithful (by his Grace) to our Lord and his Service,
 “ were successively call'd forth and ordain'd ; Mr. Oas-
 “ land vocally pray'd over me, the other Ministers
 “ laying on Hands in Concurrence with him, Mr. Tur-
 “ ton, so pray'd over Mr. Warren, Mr. Mansfield over
 “ Mr. Hand, Mr. Bladen over Mr. Bennet, then Mr.
 “ Baldwin recommended us to the Grace of God ;
 “ and Mr. Bladen taught us the Honour and Office of
 “ Embassadors of Christ, from 2 Cor. v. 20*.

* These five aged Ministers were of those that were Cast out of their Livings by the Act of Uniformity, in the Year 1662. This Body of Men were look'd upon by younger Ministers as their Fathers, and deservedly treated by them with a great deal of Veneration and Respect, as Men which had greatly suffer'd in that, which they esteem'd the Cause of Christ, and made a most glorious Stand in Defence of their Christian Liberty, in Opposition to the Inventions and Impositions of Men in Religion. Few Ordinations past whilst any of them liv'd, and were capable of publick Service, but their Company and Assistance was procured if possible. Mr. Reynolds thought it no small honour to him, that he had the Concurrence of so many of them in his Ordination ; and their Memory is and will be precious to all true Lovers of Liberty. Had it not been for them we might now perhaps have been Groaning under a Yoke of Spiritual Tyranny: A Yoke which all Protestants shou'd always Account too heavy to be born. “ The

" The Lord remember for good, those Fathers and
 " Brethren, that so readily concur'd with my Request
 " in Fasting and Praying on our behalf the Day before,
 " the Lord hear their Prayers and enrich their Souls !
 " My Confession of Faith was (as I remember, having
 " not tyed my self to what I had penn'd) to this purport,

His Confession of FAITH.

" **W**HILE I present my self here Fathers and Bre-
 " thren in Christ, to be instal'd in the great Office
 " of serving God in the Gospel of his Son, it may be sup-
 " posed that I believe the principal Truths relating to
 " the Nature, Founder, Use and Ends of this Office,
 " which Truths themselves will lead me through the
 " chief Heads of Christian Doctrine.

" I believe therefore, (the Lord Pardon and Heal
 " my Unbelief ! but in some Measure I believe), That
 " there is one Eternal Glorious God, of infinite Wis-
 " dom, Power, and Love, who according to the Revela-
 " tion he has given of himself is to be distinguish'd
 " into three Relative Persons, Father, Son, and Holy
 " Ghost ; whose Sovereign holy Will is Sovereign Cause
 " and Rule, and End of all Things. That this glorious
 " God has according to the Counsel of his own Will,
 " created all Things out of nothing, particularly the
 " Worlds of Angels and Men, that he Rules, and dis-
 " poses all Things in both Worlds in low Subordina-
 " tion to his own Purposes and Subserviency to his own
 " Glory.

" I believe that he made the Angels Holy, Happy
 " Spirits, that some of them are fallen by Sin
 " from their Happiness and Heaven, and are in the
 " just Judgment of God given up to Obstinacy and Re-
 " bellion, and reserv'd in Chains of Darkness unto the
 " Judgment of the great Day, that the rest are con-
 " firm'd in Holiness and Glory for ever.

" I be-

“ I believe that God made Man, the Inhabitant of
 “ this World, Wise, Holy and Pure, that he gave him
 “ a Law suitable to his Nature and Condition, in Obe-
 “ dience to which he wou’d be everlastingly happy; in
 “ Disobedience to which he wou’d ruin himself and all
 “ his Posterity.

“ I believe that the Head of our Nature broke the
 “ righteous Covenant of God; forsook his Innocence
 “ and God, and Happiness, and thereby involv’d him-
 “ self and all his natural Issue in Guilt, in Corruption
 “ of Nature, and Obnoxiousness to eternal Misery. But
 “ I believe (Oh that I might believe more firmly, more
 “ constantly!) that God has had abundant Compassion
 “ on Mankind; particularly has of his Rich and Free
 “ good Pleasure, given some unto his own Son to be
 “ redeemed, justified, sanctified, and everlastingly sav’d
 “ by him, who are accordingly accepted by him at the
 “ Father’s Hands. That this eternal Son of God, in
 “ pursuance of his Counsel and Covenant, did in fulness
 “ of Time assume our Nature, as it is essentially con-
 “ stituted of a humane, organiz’d Body and rational
 “ Soul; that in this assum’d Nature, he was Born of
 “ the Virgin *Mary*, without the least Tincture of Ori-
 “ ginal, Moral, Defilement, that in this Nature he obey’d
 “ and suffer’d the Will of God, by a voluntary Death
 “ made Satisfaction to vindictive Justice for our Sins,
 “ and having given such Satisfaction, was rais’d from the
 “ Dead by the Power of the Father for our Justifica-
 “ tion and Glory.

“ I believe, that being rais’d from the Dead, and having
 “ convers’d with his Disciples for the space of Forty
 “ Days, having instructed his Apostles in the Admini-
 “ stration of his Kingdom. He in their view, ascend-
 “ ed up into Heaven, sits at the Right Hand of the
 “ Father, lives and reigns the glorified High Priest,
 “ Prophet, and King of the Church, pleads his Peoples
 “ Cause, and Administers all Things in pursuit of their
 “ Salvation and Happiness.

“ I believe that this great Mediator has had in all
 “ Ages of the World, some whom he has renew'd by
 “ his Grace, reconcil'd unto the Father, and conducted
 “ to Glory.

“ I believe that all, that ever were, or shall be sav'd,
 “ were or shall be justified, and absolved upon the Ac-
 “ count of his imputed meritorious Sufferings and Death ;
 “ were or shall be sanctified by the powerful Grace of
 “ his Almighty Spirit, whom he sends as Distributer
 “ and Applicator of his purchased Redemption.

“ I believe that this glorified Head of the Church has
 “ instituted sacred Societies that are to bear up his Name
 “ and Glory in the World, and are to be fed and nour-
 “ ish'd by his Word and Ministry and Ordinances unto
 “ eternal Life.

“ I believe that the Scriptures are the Word of God,
 “ pen'd by holy Men whom his Spirit inspir'd ; and
 “ contain the Covenants of God with Man ; particular-
 “ ly the Covenant of Grace, and the last Will and Tes-
 “ tament of our Lord Jesus, ratify'd with his own Blood ;
 “ that they contain a perfect Rule of Faith and Practice
 “ of Hope and Fear, of Duty and Sin, and are the
 “ Rule by which we must be judg'd at the great Day,
 “ and are therefore by those in this Office to be pro-
 “ claim'd, open'd and apply'd unto the sinful World.

“ I believe that the Lord Jesus has instituted an Or-
 “ der of sacred Officers (into whose number I am hum-
 “ bly Ambitious of being admitted) commission'd by
 “ him to convert the World, gather Churches, guide
 “ them in his Name and Fear, and build them up in
 “ Faith, Holiness, and Joy, till they come to a perfect
 “ Man, to the Measure of the Stature of the Fulness
 “ of Christ.

“ I believe that our Lord Jesus has ordain'd in wise
 “ Condescension to our frailty, two visible Seals of his
 “ new Covenant, Pledges of his Love and Fidelity to
 “ us ; Restipulations of our Loyalty and Obedience to
 “ him ; that these are Baptism and the Lord's Supper.

“ I n

" IN Baptism, I believe, that believers and their Seed,
" are by the Application of Water to be consecrated
" unto the Grace, Love, and Service of each Person in
" the eternal Godhead; Father, Son and Holy Spirit.

" I believe, that in the Lord's Supper, sacred Socie-
" ties are oblig'd by eating Bread and drinking Wine
" with thankful Love, and joyful Praise to represent and
" remember the deep Sufferings, and bloody Death of
" their crucified Lord, and their own Redemption there-
" by; that this Appointment is oft to be celebrated and
" conscientiously observ'd in the Churches till our Lord
" comes back. For I believe (Oh that I might believe
" more vividly !) that the ascended Redeemer means to
" come again to wind up and finish his Mediatory-Mili-
" tary Service on Earth; come to demonstrate that he
" is the promised Seed, will break the Serpents Head;
" that (tho' unclodeth Souls are upon their Dissolution
" from the Body judg'd by him; unholy Souls being im-
" mediately doom'd to eternal Darkneſs and Confuſion;
" holy persevering Spirits being admitted, yea sent for
" to his Presence and Glory) yet he will come to open
" the Graves and conquer Death, and raise the Dead,
" and bring them with the living before his dreadful Tri-
" bunal, where they shall be impartially judg'd accord-
" ing to their Works. That he will doom wicked An-
" gels, and unholy Men to everlasting Confusion and
" Tortures; will openly acknowledge his faithful Chosen;
" Crown them with his own hand, take them back a-
" long with him to Heaven, present them before the
" Presence of his Father's Glory with exceeding Joy.
" In hopes and assurance of which joyful Day, we must
" with longing Desires cry out, Come Lord Jesus, come
" quickly !

" Now dearest Lord, I am thy own; by self Dedi-
" cation, thine, by several Resignations, thine; I have
" been by holy Parents in Baptism devoted to thee; so
" that I am thine.

“ (1.) As born in thy Family, descended from thy
 “ Servants, whose Ears thou had’st bored; I am the
 “ Son of thine Embassador, the Son of thy Handmaid,
 “ thy menial Servants.

“ (2.) As by them presented unto thee in thine Ap-
 “ pointment, seal’d for thine by the Application of Wa-
 “ ter. I am moreover thine by the foregoing Covenant
 “ which in Youth I made and subscrib’d, that I might
 “ put my self out of my own Power, and might have
 “ wherewith to answer Temptations from the Devil, the
 “ World, and the Flesh; for then I could say, I was
 “ pre-engag’d, and was under Bond to another Master;
 “ but alas my Answer I have too oft forgot, and my
 “ usurping Sollicitors have too oft prevail’d.

“ But dearest pardoning Lord, I still stand to that
 “ Covenant; and now have renew’d, multiply’d my
 “ Vows and Engagements unto thee, have devoted my
 “ self to the service of thy Sanctuary (let me see thy
 “ Power and Glory there!) and to the Gospel of thy
 “ Son (let me feel the Power of it upon my Heart!).
 “ I have sworn to be thine, to pursue thine Interests to
 “ follow thy Flocks, yea, to shew thy Flocks the way
 “ to thee and to cleave to my dear Master Jesus, against
 “ the Malignity of a contradicting World, and the De-
 “ vil, the God of this World, and the Flesh, reluctant
 “ within. Ah! Alas! Alas! What will become of me
 “ if one so bound, and tyed, and sworn shall at last for-
 “ sake thee? and shall at last become a Cast away?
 “ My Heart trembles at this Thought, at the Appre-
 “ hension there is of the Danger least I shou’d forsake
 “ thee, and forget or renounce all my Bonds; and shou’d
 “ at last fail of the Grace of God. But what shall I now
 “ do, Lord? shall I wish my self unengag’d again, re-
 “ pent of my Promises, Vows and declared Resolutions?
 “ shall I wish I had never thus bound my self to thee?
 “ Ah! no, no, dear Lord, I cannot do so. I find thy
 “ Servants of old have solemnly bound themselves to
 “ thee, though their Hearts were naturally slippery and
 “ uncer-

“ uncertain as well as Mine. I have not done this in
 “ confidence of my own Strength, but in humble Depen-
 “ dence on thine, yea, and as an instituted Means of keep-
 “ ing me more firm and stable to thee, and so I hope
 “ and beg thou woud’st make these Transactions of mine,
 “ Means of exciting my Mind, awakning my Fear, Care,
 “ Watchfulness and holy Diligence; Means of Com-
 “ municating thy Grace to my dull, weary, heavy
 “ Heart and Spirit! Oh bless them to the constant good,
 “ of my Soul, to the furtherance of my Trust and Love,
 “ and Hope, and Joy! and now give thy self to me,
 “ and thy Spirit more and more; Oh shed abroad thy
 “ Love upon my Heart by thy Holy Spirit! Mercy
 “ and Goodness has follow’d me all my Days; let me
 “ more resent and return thy Love and Goodness.
 “ Now among thy numerous Benefits bestow’d upon
 “ me, I must record these.

“ (1.) I wou’d bless thee that thou hast made me a
 “ Man, one of the rational Inhabitants of this World.
 “ When I see the Toads and Serpentine Animals, that
 “ are so Industriously taught, and kill’d by Mankind,
 “ I admire and bless that sovereign Power, that made
 “ me not one of them. Nay, when I behold the no-
 “ bler and more useful Animals, and see how they are
 “ subject to Vanity and Thralldom for us, I bless the
 “ Lord that I am not one of their Condition and Na-
 “ ture: Nay, when I see the Sun, Moon and Stars,
 “ wonderful Beings, that know not themselves, or thee,
 “ I magnify the Lord that I am not one of them. But
 “ when I bless thee on this Account I presuppose many
 “ Transactions of thy Love, as the Redemption that is
 “ in thy Son, the Emission of thy Covenant of Grace,
 “ the Conveyance of it unto me; for surely it had
 “ been better for me not to have been born, than have been
 “ one of guilty, cursed Mankind, without Redemption,
 “ without Means and Hopes of Recovery. But now
 “ as the Case of the World stands thro’ thy wonderful
 “ Providence, and the Case of my Soul, as I hope, me-
 “ thinks

“ thinks its better to be one of Mankind, than one
 “ of the Angelical Spirits, as it seems more joyous;
 “ to be advanced and exalted, than to be perpetually
 “ preserv’d in the same Condition. Now, perhaps,
 “ may I in time, be made equal to confirmed Angels;
 “ if not on some Accounts superior to them, as more
 “ like unto, and more susceptible of Glory from the ex-
 “ alted Mediator. What Advantage may accrue to us
 “ from our Participating the same Nature with him,
 “ or his with us, Time or rather Eternity must shew.

“ (2.) I bless thee that thou hast given me compe-
 “ tent Measures of Understanding, for knowing my self
 “ and thee. Oh how oft have I admir’d! (tho’ not oft
 “ enough) that I am not one of those poor Ideots, that
 “ run up and down the Street proclaiming their own
 “ Folly and Misery. Blessed be God that has given
 “ me Capacity to be of some Service to my self and
 “ others, that I can study thy Works of Nature and
 “ Providence, can at least consult those noble Spirits and
 “ Genius’s, that have been investigating thy Power and
 “ Godhead in the things which thou hast made. I can
 “ read and study thy Word, thy Commands, Threat-
 “ nings, Promises, the Mysteries of thy Grace, the Love
 “ of thy Son, and in some Measure report them unto
 “ others. Oh that I might love thee, who hast thus
 “ enrich’d and rais’d me!

“ (3.) That thou hast given me such Parentage, such
 “ Education, Parents that have known thee, lov’d thee,
 “ serv’d thee, that have been esteem’d wherever they
 “ were known, for whose sakes I have found Respect
 “ with them that knew them; that I have had the
 “ Advantage (for a Season) of their Instructions, Prayers,
 “ and Examples. That I have been educated in *Eng-
 “ land*, a Place of so much Light and Knowledge, and
 “ where thy Truth so richly Shines, and where I have
 “ seen and known so many of thy Saints, that have fi-
 “ nish’d, and are now finishing their Course, where I
 “ have enjoy’d such vocal Labours of thy Servants, such
 “ Ministry,

“ Ministry, and Ordinances, so many surviving Works
 “ of thy Worthies, such Elucidations of thy Word, such
 “ Directions unto Holiness and Heaven, such Fortifica-
 “ tions against the Power and Subtily of Hell and
 “ Darknefs. Bless the Lord, O my Soul that has
 “ given thee such Provisions for eternal Life. I might
 “ have been nourish’d in the *Pagan* Lands, in the *Ma-
 “ bometan* Empire, in the *Jewish* Synagogue, and been
 “ a Worshipper of the *Romish* Idol, but for ever blessed
 “ be my God, that has prepossess’d me with reformed
 “ Doctrine, with heavenly Light, and taught my Youth
 “ to serve him.

“ (4.) I praise thee that when Father, and Mother
 “ forsook me, (as they did by Death, when I was a-
 “ bout 17 Years of Age, and the eldest of five) then
 “ thou tookest me up, tookest me into thy Care and
 “ Tuition, thou provided’st Friends who kindly receiv-
 “ ed us, faithfully preserv’d what our Parents left us,
 “ dealt with us as if we had been their own; Dear Lord,
 “ this was thy own doing, praised be thy Name.

“ (5.) I bless thee that thou hast guarded me thro’
 “ all the Hazards of my Life till now, preserved me
 “ safe thro’ all my numerous Dangers; I have been
 “ in Death’s often, in danger of Death often, but
 “ out of all, the Lord has deliver’d me; have
 “ travel’d Night and Day in dangerous Roads in deep
 “ Waters, in hazardous Seasons; but God has secur’d
 “ me; I have been oft thrown from my Horses, have
 “ been taken up for dead, yet no Part broken, no Bone
 “ dislocated, no considerable Hurt or Pain has ensued.
 “ How shall I bless thee for this! How soon might I
 “ have been maim’d, wounded to the making of my
 “ Life a Burden to my self, and all about me; which is
 “ now so Easy and Comfortable. Oh desperately wicked
 “ Heart that is no more Thankful! How many of my
 “ strong healthy Friends are gone to the Grave, while
 “ I, poor silly I, am here in Peace? Oh that I might
 “ Work, while it is called Day, and prepare to follow:

“ (6.) I Bless thee, that thou hast given me leave to
“ see my Brother and Sister settled in the World ; they
“ two only of my natural Fellows lived to Years meet
“ for the married State ; thou hast been pleased to leave
“ them much in my Care and Power ; thou hast been
“ pleased to enable me and make me willing to con-
“ tribute to their Comfortable Support in the World ;
“ blessed be God that has order'd any Fruit, that may
“ in some Measure redound to my Account.

“ (7.) I wou'd bless thee for that Allowance and
“ Support, thy Providence has afforded me, a little Pa-
“ trimony, *too low for Envy, for Contempt too high,*
“ hereby I cou'd oft Preach for nothing ; yet 'twas so
“ low that I might without Scandal receive, where it
“ cou'd be afforded me. Hereby I can competently sub-
“ sist while I am disabled from publick Service, blessed
“ be my heavenly Father.

“ (8.) Dear Lord, let me still bless thee, for thy mer-
“ ciful wholesome Chastisements. Thou hast seen it
“ good to hold me under the Rod ; and have I not seen
“ it good too to be there ? Dearest, Faithful Lord !
“ Hast thou taken any Means to bring me more Home
“ to thy Self ? I found that in Health and Ease my Heart
“ grew Wanton, Careless, Hard ; I forgot Death and
“ Dissolution, my Soul, and my Salvation, but thou
“ hast called me closely to meditate these Things. Thou
“ hast drawn me to the Mouth of the Grave, and made
“ me to look into it, and to look unto my Redeemer's
“ Death and Resurrection. I have been very cold in
“ thy Service, very loth to preach and pray, very ready
“ to grow weary of speaking for my Lord, and of ex-
“ postulating with dying Souls ; thou by detaining
“ me many a time from the Pulpit, hast made me wil-
“ ling to come there, and willing to speak seriously,
“ and importunately to sinning Mortals. How oft hast
“ thou drawn me to thy Self in Hope, and holy De-
“ pendance ? How oft taught me the Vanity of this
“ World, the Folly, the Emptiness of the Pleasures of
“ Sin ?

" Sin ? How oft made me to look upon my self as a
 " Fool for departing from thee, and from thy holy
 " Ways ? How oft hast thou brought me on my Knees
 " to seek thy Face, to crave thy Pardon in the Blood
 " of thy Son ? How wisely hast thou taught me my self,
 " my frailty, and my mortality, and invited me, con-
 " strained me to apply my Heart to Wisdom ? How
 " gracious hast thou been in the Choice of mine Afflic-
 " tion ? No racking Stone, Cholick, Strangury, no Tor-
 " ture of distressed Nature ; but more tolerable Pains,
 " and Weakness ; a diseased Breast shou'd warn me of a
 " diseased Heart, and mind me of the great Physician.
 " Disability to breath and speak shou'd teach me to
 " speak of thee, and for thee, and to thee, while I can ;
 " and to remember that after a few Breaths and Pulses
 " more, I must go to my long Home, my Lungs e're
 " long must quite be disabled and consumed ; my hasty
 " Blood will at last have finished its Race, and I must
 " be dissolved, unmechaniz'd and laid in the Dust.
 " Shan't I bless thee for my late more than ordinary
 " Illness, just upon my Procedure towards Ordination !
 " my Lord, just upon his Entrance upon his publick Mi-
 " nistry was led to encounter with the Tempter. Hast
 " thou not been proving me, humbling me, awakning
 " my careless Soul ? Oh that I may now be more
 " pure, more refin'd for my Master's Service ! Wise,
 " Righteous, Faithful are thy Ways O King of Saints.
 " (9.) I wou'd, Dear Lord, thankfully bless thy
 " Name who hast so far drawn my Heart towards thy
 " self, that thou hast in any Measure touch'd me, quick-
 " ned me by thy Grace, for ever blest be thy transcen-
 " dent abounding Love ! Oh what had become of me
 " if I had been left to my self, the Follies of Youth,
 " and Extravagancies of corrupted cursed Nature ?
 " (10.) Now thou hast dignified me by putting me
 " into the Ministry, how shall I praise thee for this ?
 " What Love dost thou heap upon me ? that I shou'd
 " Preach among the Gentiles, the unsearchable Riches

“ of Christ! that I shou’d bear the Title, more glorious than that of King’s and Emperor’s, the Servant of Jesus Christ! Now dearest Lord teach me thy Self, thy Love, thy Work, thy Praise, teach me to serve with a pure willing Spirit in thy Gospel! Now must thou support me, sustain me, be with me, strengthen me, look after me continually; I am one of thy Household, one of thy Embassadors to the World, one of thy poor dependant Supplicants. The Lord Jesus be with my Spirit. *Amen.*

Thus did Mr. *Reynolds* devote himself to God to serve him in the Ministry of his Son; he made a Cordial tender of his Person to serve him in the Gospel of his Son. He was sincerely a Volunteer in assuming and entering into his Office; his Heart and Soul was in it. It was his Choice and Delight above all the ways of Honour. His Ordination he look’d upon as a Renewal of all his former Engagements to be the Lord’s, and upon himself as hereby more strongly and firmly bound than ever he was before, to be faithful to Christ Jesus and diligent and constant in serving his Interest, and promoting his Glory. The Vows of God were upon him, and he cou’d not, durst not, think of being Careless, Negligent, or Lukewarm in his Work, much less of drawing back or deserting his Ministry, whatever Temptations a weak disorder’d Body might present him with to do so. Having purpos’d and resolv’d to be a faithful Minister of Christ, he endeavour’d to be so, he laid out himself in the discharge of his Duty as much as his Weakness wou’d allow, and oftentimes to the Injury of his Health.

At the same Time that he was reviewing his Ordination and meditating the Dedication he had therein made of himself to God, he looks over that great Variety of Mercies he had receiv’d from God, in order to possess his Mind with becoming Gratitude to him, and render this Dedication of himself to him more sincere and hearty, more entire and unreserv’d, more affecting

to him, and more Influential upon his future Conduct. How careful was he to record the Mercies he had receiv'd! How thankful for them! And how willing and desirous to be, the devoted humble Servant of that kind and gracious God who had thus oblig'd him. Hardly any of the Favours God had bestow'd upon him, affected him more, and was more thankfully acknowledged, than the Honour, (such he always accounted it) that God had put upon him, in taking him into the Ministry of his Son, and employing him as his Ambassador to immortal Souls, to beseech them in Christ's stead to be reconciled to God; as may in part be seen from what has been already related concerning him, and will be further manifested in the Sequel.

As he himself had high and honourable Thoughts of this Office, he cou'd not bear to have others entertain low and contemptuous Ones thereof, and was very much griev'd at that Scorn and Contempt under which the Undertakers of this Ministry are fallen in this present Age, and that the Charge of Priestcraft is so liberally and undistinguifhedly affixed to the whole Order, by Deistical and Free-thinking Gentlemen from such Contempt, and such Charge has he endeavour'd to rescue and vindicate it, in an *Introduction* that he has left to a Manuscript, entitled, *The young Preachers Reflections on his Work and himself*, a most serious, affecting, moving Piece, drawn up for his own Use, but which he had also some Designs of printing for the Benefit of others. What prevented it, I know not, what I have seen of it is writ over fair as for the Press, but great Part of it is wanting. This therefore is never likely to see the Light; However, I shall not think it foreign to my Design in giving an Account of Mr. Reynolds's Life, to present the Reader with this *Introduction*. In it he shews the Injustice that these Free-thinking Gentlemen are guilty of in this general Charge of Priestcraft, the Absurdity of making this an Excuse, for their Infidelity and Immorality, and Vindicates the Christian Ministry

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from such an Aspersion by Considerations concerning the founding Establishing and Managing of this Office. It is so full of Useful and Instructive Matter, that I am not very apprehensive of being blam'd by the Reader for inserting it, tho' somewhat long, in this Narration, especially as it concides with the Controversy that is now on Foot in the World.

*A Vindication of the Christian Ministry
from the charge of Priestcraft, &c.*

“ DID sacred Writ give us no Account of the De-
 “ pravation of Mankind, or of the Uninterrupted
 “ Propagation of Habitual Sin, yet daily Experience too
 “ fully evinces the Truth of it. How Deplorable is
 “ the Ignorance, Prejudice, and Error of Man's Mind?
 “ How carnal and foolish are the Appetites, Passions
 “ and Propensions of his Heart? How violently are
 “ we prepossess'd against the Fountain of our Being, the
 “ Eternal Majesty that made us? When 'tis our Ho-
 “ nour and Happiness to know our God, our Relations
 “ to him, our Dependance on him, the Grounds of our
 “ Fears, and the Reasons of our Hopes from him, we
 “ are strangely averse to the Meditation of these
 “ Things: We generally profess to value something we
 “ call Wisdom; But Alas! how uncertain, fond, and
 “ foolish are our Notions of it? Some, if they know
 “ how to gratify their ambitious Desires, and rising Pro-
 “ jections account themselves Wise enough. If others
 “ can carels themselves in carnal Pleasures, and lew'd
 “ Delights they are arriv'd to the height of Wisdom
 “ they desire. The Statesman is wise enough if he
 “ can preserve his Post amidst the Envy and undermin-
 “ ing Designs of sly Competitors, that are ready to trip
 “ up his Heels. The Student of Nature admires his
 “ own Proficiency, if he thinks he has follow'd his Coy
 “ Mistress into some of her darker Retirements, especially if
 “ he

“ he Fancy that he can lay a System of Mechanick Laws,
 “ which, apply’d to Matter, will produce such a World
 “ as this, without recourse to the Constitution of an
 “ Omniscient Maker and Governour. The School-
 “ man applauds his own Wisdom, if, by some subtle
 “ Distinction or other, he thinks, he can evade his
 “ Opponents Arguments. The Critic is Wise that can
 “ by various Reading, or private Conjecture establish
 “ or elucidate the Text of a musty Author, scarce worth
 “ the reading. The modern Opinionist is hugely Wise,
 “ that can by a novel Figure or Flourish elude any
 “ Text, that founds the Belief of the true Deity of
 “ the Son of God, or of his Pre-existence to his hu-
 “ mane Conception. But how rare is that Wisdom that
 “ meliorates its Possessor, purifies the Soul in which it
 “ is lodg’d, and prepares it for the future blessed State?

“ Alas! such is the Disorder of the Heart, it de-
 “ praves and debauches the Remnants of Light and
 “ Knowledge, wherewith the Mind is at any Time
 “ beautified, Intellectual Endowments are but Sacrile-
 “ giously prostituted to the Service of base Lusts and
 “ vile Affections. What’s the Employment of Wit and
 “ Sense (as far as Wit and Sense can be so employed)
 “ but to bid Defiance to Divine Majesty, and to Prac-
 “ tise those exalted Vices, that exceed the Capacity
 “ and reach of meaner Spirits? Intemperance, Incon-
 “ tinence, and Prophaneness domineer, as if Men had
 “ studiously obliterated all Ideas of God, all Distinction
 “ of moral Good and Evil, all Remorse of Conscience,
 “ all forethought of Death, a future State, and uni-
 “ versal Judgment. *O curvæ in Terris Animæ, & cæ-*
 “ *lestium inanes!* Base, degenerate Souls, fallen from Hea-
 “ ven, and loth to return!

“ For where the Atheists Creed is not totally prac-
 “ tis’d or espoused, Deistical and Racovian Principles
 “ shall infect the Mind, and cut the Sinews of true
 “ Holiness and Religion. Their Influence will draw of
 “ the Spirit of Man from awful Apprehensions of the
 “ Divine

“ Divine Majesty, and Perfection ; seduce it into a slight
 “ of the Divine essential Holiness and Purity, of his
 “ vindictive Justice, and Hatred, and Detestation of Sin,
 “ into degrading Apprehensions of the Son of God, and
 “ of his Divine Glory and Perfections, into dishonour-
 “ able Thoughts of the holy Spirit, and his sanctifying
 “ Grace and Operations, into a proud Conceit of its own
 “ Innocency, Power, and Abilities, who is by Nature so
 “ Vile, accursed, opposite to God, and the concerns of his
 “ Glory : Reproach is cast upon the Righteousness,
 “ Blood, and Death of the Lord Jesus, whereby chosen
 “ Souls are effectually ransom'd from Sin, and Death,
 “ and Hell, and infallibly, in due Time, entitled unto
 “ eternal Life and Glory. 'Tis the Purpose of eter-
 “ nal Prudence by the foolishness of the Cross of Christ
 “ to confound the Wisdom of the Scribe, and Dispu-
 “ tant, of the Noble, and Wise, and Mighty in the
 “ World. But how many Souls are slain by modern
 “ Mistakes about this Mystery of the Father and of
 “ Christ ?

“ But can we see that genuine Piety has posses'd the
 “ Heart, even where Evangelical Truth has seized the
 “ Head ? How rare and unfrequent is the Appearance
 “ of the divine Energy of that Religion which the Son
 “ of God has set on Foot in the World ? How little does
 “ the Beauty of Christianity shine in the Integrity of
 “ its Professors ? How little does it appear better than
 “ other Religions by the Conversation of its Vo-
 “ taries ? In foreign Plantations, Popish Christians by
 “ their Frauds, Superstitions, and Cruelties have made
 “ the name of Christ Offensive and Scandalous, and
 “ Protestants too have been so immoral themselves,
 “ and so inhumane to their Slaves, and to the Natives,
 “ that they have been but little distinguish'd from the
 “ Papists or the poor Pagans themselves. Thus Stran-
 “ gers have been prejudic'd against the only Religion,
 “ and the only Name, given under Heaven by which
 “ they can be saved : Wo to the World because of Of-
 “ fences,

“ fences, such Offences whereby their Holiness and Sal-
 “ vation are obstructed !

“ In the mean Time sad also is the Case at Home.
 “ what Wounds have been given to Religion by the
 “ Hypocrisy, the Sins and Falls of those that espouse
 “ it ? O the Imperfection, Imprudence, and Passion of
 “ the truly Pious ! The Guile and Mischievous De-
 “ ceit of formal Pretenders ! The strictest Sects have
 “ been found miserably spotted and stained ; but there
 “ are enow that will search into these Sores, tho’ for
 “ other Ends, and expose these Enormities with Rhe-
 “ torical Aggravations, so that here we need not pro-
 “ ceed any further.

“ But no wonder Divine Religion has but slow, or
 “ short, or imperfect Entertainment in the World, and
 “ in the heart of Man ; how can Light and Darknes
 “ well agree, or Heaven and Sin comport together ?
 “ Christianity is too noble and sublime to be easily ad-
 “ mitted or retained by humane Nature. Soon had
 “ the Churches of *Galatia* relinquish’d the Truth, and
 “ consequently their Obedience thereunto. Soon had
 “ *Ephesus* lost her first Love, and *Pergamos* entertained
 “ the impure Doctrine of the *Nicolaitans*, *Sardis* had
 “ but a few living Names, and *Laodicea* was soon grown
 “ lukewarm in her Faith and Practice. Surely these
 “ Instances are to shew us, how hardly vital Religion
 “ is preserved in such a debased World.

“ But Time was when the Force and Amiability of
 “ Evangelical Religion was illustriously exemplified, and
 “ its Reception thereby recommended to the World.
 “ The Obedience of the *Romans* was once deservedly
 “ spoken of throughout the World, many noble Chris-
 “ tians are mentioned in the Conclusion of the Apo-
 “ stolical Epistle to them, and, before that the Church-
 “ es in *Judea*, *Samaria*, and *Galilee* walked in the
 “ Fear of the Lord, and the Comfort of the holy Ghost.
 “ The Church of *Jerusalem* by its Purity, Union and
 “ Love, gain’d the Veneration and Esteem of all the
 “ Spectators,

“ Spectators, even of those that were afraid of adjoining themselves thereto. O happy Societies! composed
 “ of Saints and cemented with Love! Sweet Communion, when Believers walk’d as Brethren, and foretasted heavenly Delights! Happy Times, when in
 “ the same individual Ordinances, Hearts, and Affections were undivided! When the disgraceful Names
 “ of Heresy, Faction, and Schism were not bandied too and fro, and reciprocally retorted! When breaking Bread united Souls; when the same Faith, Rules
 “ and Orders were assented to; or under various Apprehension in little Matters, Peace and Love rejoiced
 “ to shew their triumphant Power!

“ And are these happy Days so past that they must return no more? Is the Spirit of Sanctity, Peace and
 “ Joy retired from the Churches ever since their first Planters retired unto their Rest and Reward? Has no
 “ Mantle fallen from them these 16 or 1700 Years? Is holy Harmony and Concord fled from below, and like
 “ the Poets *Astræa* gone up to Heaven? Must we still hear the Noise of War, and of those that sound an
 “ Alarum in the Gates of Sion? Must the Church be always Militant, not with her Enemies only, but with
 “ those that call themselves her Sons? Must we still see, not Prayer, holy Word, and Tears levelled against
 “ fiery Darts, but *Aquilas Aquilis* & *Pila minantia Piliis*? All the Ensigns of intestine War? Must the
 “ Prophets Prediction be reversed, and Plow-shares be beaten into Swords, and Pruning-hooks, Shepherd’s-crooks, and Crossiers, into Spears and Daggers? Must
 “ the Members of the mystical Body still worry, and hate, and Devour each other?

“ Blessed Lord! when wilt thou cure these mortal Disorders? when wilt thou lenify and heal these ulcerated Minds and Spirits? when shall the Beauty and
 “ Necessity of Love and Union appear? and the Churches Sorrows, Rents and Wounds perswade her to value
 “ and pursue all thy Recovering, Sanative Prescriptions?

“ When

“ When shall thy valedictory Prayer be signally accom-
 “ plish’d, and thy Disciples be one as the Father, and
 “ thou art one! shall thy Servants be never able to
 “ plead this Union of thy Saints, as a great Argument
 “ to convince the World that the Father has sent thee,
 “ and has loved them as he has loved thee? O return
 “ unto thy Flocks, and suffer them not any longer to fall
 “ out by the Way! shed abroad the Spirit of Grace and
 “ Love that they may concordantly walk in the same
 “ Steps to the same City of God!

“ But while the Case of our World is thus; true
 “ Holiness neglected and vilified; the Churches reſtitute,
 “ and Peace expiring; the Honour of the heavenly Re-
 “ ligion laid bleeding, Atheiſm, Deism, and Debauchery
 “ grown Epidemic; the Glory departing from our *Bri-*
 “ *tish* Israel. What Son of Sion is there whose Heart
 “ does not ake for the Ark of God? Whose Counten-
 “ ance is not appalled! and that cries not with bitter
 “ sighs, *turn us again, O God of our Salvation*, the
 “ recovering Work must begin with thee, and thereup-
 “ on *cause thine Anger towards us to cease! O let Righte-*
 “ *ousness* either thy Righteousness towards us in the kind
 “ Accomplishment of thy Purposes and Promises; or
 “ our Righteousness towards thee, in all the happy Fruits
 “ of a kindly Conversion to thee, *go before thy Face,*
 “ *and so set us in the way of thy Steps!*

“ But does the great God entirely wink at these Days
 “ of Darkness and Confusion? Does he without Con-
 “ troul suffer the World to settle upon its Lees? and
 “ the enlightened World to go on in a continued Con-
 “ tempt of him! Has not he set those in the World
 “ whose Business ’tis to scatter Light and Knowledge,
 “ round about them, to promote Wisdom, Virtue, Good-
 “ ness, Contempt of the World and Communion with
 “ Heaven? In most Ages and in most Countries some
 “ remarkable Genius or other has, in the Providence of
 “ God, stood up and deliver’d such Rules of Morality,
 “ Righte-

“ Righteousness and Probity as might greatly serve to
 “ reform the impious World.

“ What excellent Rules of Life and Conduct have
 “ the old Ethnic Philosophers laid down, which duly
 “ attended to, wou’d have purg’d their Countries from
 “ many bold Enormities? How many noble Notions
 “ and Theorems concerning the Nature and diverse At-
 “ tributes of God, concerning the End and Happiness
 “ of Man, the Excellency of Wisdom and Virtue, which,
 “ improved and practised, wou’d have rescued the Spirit
 “ of Man from much impiety and injustice? So that
 “ as the curious Fabrick of the World proclaims to all
 “ Nations a most wise, beneficent, obliging Author;
 “ so these Dictators of Morality seem to be rais’d up and
 “ employed by Divine Providence, as a sort of Preach-
 “ ers to the un-evangelized World. And tho’ they
 “ have not discerned all that Truth and Duty which
 “ natural Light and Reason discovers; Nay, sometimes
 “ have celebrated Vices for Virtues, and have held the
 “ Truth also in Unrighteousness, yet they have utter’d
 “ so many Excellent Things in Religion and Humanity,
 “ as may leave their People without excuse in their con-
 “ tradictory Way of Life. As God by giving Rains
 “ and fruitful Seasons has not left himself without
 “ Witness in the darkest Regions, that he is good and
 “ does good to All; so by raising up in the gentile
 “ World such eminent Lecturers in morality, as *Plu-*
 “ *tarch, Epictetus, Tully, Seneca,* and others, he seems
 “ to call for Observance and Duty there. How can
 “ we look upon the noble *Antoninus* as any other than
 “ an Imperial *Ecclesiastes*? A resemblance of that in the
 “ World, that the great *Solomon* was in the Church?
 “ Not indeed a Person typifying the Churches Head;
 “ but, among the uncircumcised, a Royal Preacher, as
 “ the other was a crowned Prophet to the circumcised
 “ of Israel. And if our Lord Christ be the Light
 “ of the World, was it not He, that by them shone in
 “ the thick Darkness! Why might not their glimmer-

“ ing

“ ing Tapers be lighted by him that Walks among the
 “ golden Candlesticks? He is not King in Sion only,
 “ but Lord of the whole Earth. And Power, Autho-
 “ rity, and Jurisdiction, over all Flesh is given to him,
 “ that he may without fail give eternal Life, to as ma-
 “ ny as the Father has given him.

“ But alas! how weak and dim was all their Light
 “ and Wisdom? and with what palpable Darkneſs ſur-
 “ rounded, like ſlender Rays of the Sun breaking thro’
 “ the Crevices of a Door into a darkned Room. Alas!
 “ with all their Learning, how little knew they of
 “ their Maker’s Majesty, Dominion, and Glory? How
 “ little do they know or mention that awful Attribute,
 “ celebrated by the celeftial *Seraphs*, the divine Holineſs?
 “ They complain indeed ſometimes of Man’s Impo-
 “ tency and Averſion to Good, but how little knew
 “ they of the Riſe of it, the Guilt of it, and the dread-
 “ ful Iſſue, unleſs cured by Grace? How little dream-
 “ ed they of its gracious Vanquiſher and Deſtroyer, of
 “ the ſacrificed High Prieſt that waſhes his Worſhippers
 “ in his own Blood? The name Jeſus cou’d not be
 “ read in all the Volumes of the fix Days Work. How
 “ little knew they of Heaven and Hell, of Angels or De-
 “ vils, of the Conqueror of Death, the Reſurrection of
 “ the Dead, and the univerſal Publick, irrevocable
 “ Judgment? a *John Baptiſt* in his Hair-cloth knew
 “ more than they. The leaſt Servant in the Mediators
 “ Kingdom knows more than he.

“ Bleſſed be the God of Grace, that has given hea-
 “ venly lively Oracles to his Church! that has ſet up
 “ ſuch a Light there, that will infallibly guide benign-
 “ ted Souls to Reſt and Glory! that has ſent his Son
 “ hither as a Captain of Salvation, an Author of eter-
 “ nal Light and Life! that hath cauſ’d his Goſpel to
 “ travel into *Great Britain*, that hath ordered my Birth
 “ and Education in one of *Immanuel’s* Lands! That has
 “ given me *Manna* from Heaven, the Word of Truth,
 “ the Goſpel of Salvation!

“ And

“ And blessed be the God of Grace, that has sent
 “ abroad so many Ambassadors with his Word unto the
 “ World! That has furnished them for the Service,
 “ and made them willing to engage in it! A Service,
 “ so ungrateful to Flesh and Blood! so unacceptable to
 “ those that most need it! and blessed be thy Name
 “ for Mercy shewn me under some of their Ministration-
 “ tions! How oft hast thou touched and wounded this
 “ Heart, and made me cry out, O, what shall I do
 “ to be saved? How oft hast thou prepared their Words
 “ to meet with my Sin, to melt my Heart, and set me
 “ on seeking thy Face? How oft hast thou made me,
 “ even in Youth, to confess, that one Day in thy
 “ Courts, under the Instruction of one of thy Servants,
 “ is better than a thousand elsewhere? O that I cou’d
 “ Taste the same sweetness in my own Work! and dis-
 “ cover the same Spirit that I have found and felt in
 “ in others! How many have I known that have de-
 “ monstrated to the World that their Hearts and Hopes
 “ were not below? who by their Humility, and Pa-
 “ tience, Self-denial and Contempt of the World, un-
 “ der frequent unrewarded Labours have made it ap-
 “ pear, that they wou’d trust their Master’s Word and
 “ Promise for a Reward in the World to come. But
 “ what’s the heavy Judgment that is now befallen the
 “ Undertaker’s of this Ministry? Is not divine Dis-
 “ pleasure come upon them, since they are so disabled
 “ from discharging their Office, and attaining the Ends
 “ of it? and that, by the general Scorn and Contempt
 “ under which they are fallen. That in an ignorant
 “ Pagan Country, the Preachers of a crucified Master
 “ shou’d be reckoned as the *Pericatharmata tou cosmou* the
 “ filth, the dross, and dregs of the World, and the
 “ paring, or off-scouring of all Things, or of all Men,
 “ is not so much to be wondered at; but that in a
 “ Christianized Nation, the Subjects of the Christian
 “ Ministry, shou’d be so slighted and vilified is both
 “ strange and dismal. The sceptical Spirits of the
 “ Town

“ Town, readily surmise that none are led into, or acted in this sacred Function by any other Motive, than what themselves are captivated by, even secular Interest, and carnal Advantage. Hence Priestcraft is become but another Name for the ministerial Employ, and the Characters of Knave or Fool *Scaramuchio*, or Pedant, are usually taken to describe the Clergyman.

“ Now whatever Pride or Irreligion appears in this Practice of our Gentry, it certainly becomes us to consider what Occasion, on our Side, has been given for it. And here it must be confessed and lamented, that many too many, in all Ages, that have been solemnly devoted to the service of the Altar, have proved themselves addicted to the World, and the Enjoyments of it. Ever since worldly Advantages have been set up in the Church there have been enow to court Church-Offices for the sake of them. We need not mention the Competitions between Christian Bishops when *Constantine* came to the Empire. What serious Heart is not grieved to think of the unworthy Reflections, that must be cast upon Christianity, by any poor Stranger, that sees and knows the execrable Artifices and Cheats of the Romish Priests in their Dominions? If the *Letters* that pretend to relate the Romish *Superstitions* and *Forgeries*, say true, it is not fit that such an Order should Live. If the Author of the *Letters* belies them, his Crime is too big to be named, or easily expiated. But the whole Frame of that Priesthood stands in visible Contradiction to Christian Ministry. The Ignorance they encourage, the Subjections, Dependance and Blind Obedience they require; the Solemnities of the Year of Jubilee, the cancelling all former Indulgencies, that all valid Ones may commence from that Year, the Contests about the Silver Hammer, and the Precedencies of Cardinals, and the Titles, Honours, and Emoluments of Patriarchs, Metropolitans and Bishops

“ are signal Evidences of such Contradiction: In other
 “ Parts also of the Christian World, the Ambition and
 “ Avarice of a Blind Superstitious Clergy, are dismally
 “ apparent. O what Numbers of Souls are by such
 “ delusive Guides hurried into the Ditch, soothed into
 “ Slavery, and harangued in to endless Destruction! Good
 “ God, pity such deluded Mortals! Remove the Impos-
 “ tors, and confound their Impostures! and send forth
 “ wise, honest, faithful Labourers into thine Harvest!

“ How grievous is it, especially, to find the De-
 “ bauchees of our Age and Land, as the famous *Roches-
 “ ter* particularly, as in Dr. Burnet's Account of his
 “ Life, imputing the Encouragement they took in their
 “ Vice and Profligacy, to the Enormities of the Eccle-
 “ siastical Order? How afflictive it is, to see a modern
 “ Writer, giving us the *History of Deism*, assigning the
 “ Immoralities, servile Compliances, and Unconscien-
 “ tiousness of the Clergy, as the great Cause of its
 “ Rise and Growth? *Rem, Rem, quocunque modo Rem*,
 “ says he, is the Text they keep most close to. Good
 “ God, purge the Preachers of thy Name! Teach
 “ them to sanctify thee in their assuming thy Service,
 “ lest thou sanctify thy self, and vindicate the Honour of
 “ thy own Holiness in the Confusion and Perdition of
 “ such presumptuous Pretenders!

“ But are the Sins and Miscarriages of Ecclesiastical
 “ Officers a sufficient excuse for Deism, Immorality
 “ and Contempt of instituted Religion? Do prophane
 “ ones think to justify themselves by any wicked Ex-
 “ ample of ours? that wou'd be just, as if a Company of
 “ inferior trayterous Subjects, shou'd hope to excuse them-
 “ selves to the Sovereign, because Treason has sometimes
 “ been prov'd upon Ministers of State. If instituted Re-
 “ ligion must be rejected because the Principles of it are
 “ abused by designing Men, then farewell to natural
 “ Religion too. For what Principle is more prostituted
 “ either by the Ambitious Clergy or Statesmen, than
 “ that common one, that *God is to be Worshipped!* or
 “ that

“ that *there must be Religion in a Country.* All religious Fraud and State-Imposture must be founded thereon ; must we then abandon natural Religion too ? then welcome all the Frauds and Forgeries Men can devise, they’l have no evil in them at all.

“ Two Things, therefore, must be frankly confessed ; the First whereof must be confessed with much Lamentation and Sorrow of Heart. *viz.* That a vast *Proscamma*, great Offence and Scandal has been cast before the Men of this last Age and Generation in this Respect. They have been tempted to suspect that Devotion, Religion and Conscience are but empty Names ; Cloaks for Ambition and rising Designs. And Wo, everlasting Wo, to those that have given without Repentance such Offences !

“ And then, Secondly. It must be confessed and inculcated too, that the Men of this said last Age, have been obliged and called, not to throw away Religion, but to espouse it, on the Account of its own Intrinsic Excellency, and spiritual Advantages, without Respect to the Persons that pretend to Preach it. What ! Are Men no better acquainted with the Principles and Power of Christianity, than to renounce it, because some of their Guides live not up to it ? Pray, Gentlemen, consider, is an implicit Faith so becoming those that wou’d seem Patrons of clear and distinct Ideas ? Will you follow the blessed God no further than you see others going before you ? How little is the Lord Jesus obliged to you that slight him and his Service because you see others do so too ? As if all should resolve to betray him, because there is a *Judas* in his Family. O that you wou’d please to be fixed in the Fear and Love of God, upon solid Assurance that it is just and reasonable and good to be so ! O that you might see the Evidence, and Demonstration, that our Lord’s Institution brings along with it ! That you may see the Need, the Suitableness, the Glory, of such a Saviour as is there represented ! the Incom-

“ parable Excellency of that heavenly Blessedness
 “ that is proposed and offer'd to your Choice! And
 “ understand the dreadful Miseries that are there threat-
 “ ned and denounced! What! Gentlemen! Are ye re-
 “ solved you will not be saved unless we are so too?
 “ that ye will have no Enjoyment of God, none of the
 “ Pleasures that are at his Right Hand for evermore,
 “ unless we also come thither? Did such a Resolution
 “ proceed from an inflamed Love to our Souls (as the
 “ Apostle cou'd wish himself accursed from Christ, if that
 “ might be a sure means of procuring his Brethren's Sal-
 “ vation) we were then everlastingly obliged to you. But
 “ since your Contempt of God and Religion, and Hap-
 “ piness proceeds from other Causes, give us leave to
 “ say, we wish you better minded and more seriously
 “ intent upon your endless Felicity. Give us leave to
 “ pray God, and to pray you too, that you do no
 “ Evil tho' we shou'd not appear approved! That ye
 “ do that which is Honest, and Safe, and Honourable,
 “ tho' we be as Reprobates! Alas! our Damnation
 “ will do you no Good, nor be your Ease in the Place
 “ of appointed Torment! That we our selves are lost,
 “ and have also occasioned your Ruin, will be, to us
 “ unconceivable Anguish and Torture. But it will be
 “ no Satisfaction to you. In the Infernal Regions there
 “ will be no Room for the common Relief, *Solamen mi-*
 “ *seris socios habuisse doloris.* The Divine Wrath will
 “ drink up every Spirit there, Companions in Sin will
 “ but aggravate the Pains and Smart of each others
 “ Conscience. Perhaps, for this Cause, the rich Man
 “ in Hell is loth that any of his Brethren shou'd come
 “ there. Gentlemen! pray please to consider, that your
 “ following us in the way of divine Vengeance will af-
 “ ford you no comfortable Review in the End? Especi-
 “ ally while you Glory in discerning our Ignorance,
 “ and Pedantry, and Craft; in detecting our Designs
 “ and Folly, and Fallacies. How often are we run
 “ down with the violent charge of Religious Jargon
 “ and

“ and Myſterious Nonſenſe? How often is Non-atten-
 “ dance upon our Miniſtrations excuſed by this Plea,
 “ that we are a Company of Fools, and you know as
 “ much as we can tell you? Be it ſo, Gentlemen; and
 “ poſſibly more too. But pleaſe to ſuffer Fools gladly,
 “ ſeeing you your ſelves are Wiſe. Pleaſe to permit to
 “ be ſometimes reminded of thoſe Truths and Duties
 “ which eminent learned Perſons have thought it hard
 “ to maintain a Remembrance of upon their Spirits.
 “ And amidſt all your Knowledge, pleaſe to remember
 “ that Knowledge puffeth up. ’Tis Love that Edifies,
 “ and is the active uſeful Grace. It puts Knowledge
 “ upon all the Service it is good for. O that Love then,
 “ Love to your ſelves, and Love to us, may conſtrain
 “ you to reduce your Knowledge to Practice, and by
 “ exemplary Lives to ſhame us and provoke us to be imi-
 “ tators of you! How well wou’d it beſeem your
 “ Learning and the Offence you take at the ſcandalous
 “ Clergy, leſs to love the Company and Converſation of
 “ ſuch? How generous and uſeful wou’d it be faithfully
 “ to reprove their Vices, and diſcountenance their Pre-
 “ ſumptions and Diſorders? How well wou’d it be-
 “ come you, and what good wou’d you do to the Lord,
 “ wou’d you pleaſe to prefer only the Pious and De-
 “ vout to Incumbencies, and Parochial Cures? And
 “ how juſtly may ſuch expect your Favour and Coun-
 “ tenance, at leaſt in catechizing and inſtructing the
 “ Ignorant Vulgar, if they may not be deemed worthy
 “ to have ſuch as you for their Auditors? And be
 “ pleaſed to remember alſo, Gentlemen, it wou’d great-
 “ ly become your ſuperior Learning and Wiſdom, not
 “ only by your exemplary Conduct to adorn evange-
 “ lical Doctrines, but to vindicate the Truth and di-
 “ vine Authority of it, as the noble *Du Pleſſis*, the learn-
 “ ed *Grotius* and the Honourable *Boyle* were ready to
 “ do. And laſtly, be pleaſed to remember that our
 “ Lord and his immediate Servants did not fail to warn
 “ the World againſt a looſe Ambitious Clergy; and to

“ Prognosticate that time wou’d come, when the great
 “ diabolical Dragon wou’d with his Tail draw down
 “ the third Part of the Stars of Heaven; which most
 “ naturally imports the Influence he wou’d have in the
 “ Fall and Apostacy of the Clergy. Will your Con-
 “ sciences, then clear you in following any of them
 “ down to the hellish Territories of everlasting Dark-
 “ nefs and Despair?

“ But if some of this separated Order and Office
 “ have by mean, mercenary or licentious Practices dis-
 “ honour’d themselves and offended you, have there-
 “ fore all done so? must the sincerer and cleaner spirit-
 “ ed be therefore rejected from your Regards? By the
 “ same Rule, I fear, the Professors and Practitioners of
 “ Physick, of civil and common Law, must be discard-
 “ ed too; yea the Name and Quality of a Gentleman
 “ must be abandoned likewise. Since there are abun-
 “ dance in all these Professions and Denominations, that
 “ submit to as vile Practices, and are swayed by as ig-
 “ noble Ends, as any of those you upbraid, and per-
 “ haps while some of the Clerical Function are striv-
 “ ing by ill Arts and Compliances, to oblige you, and
 “ serve their own Interest, there are others, that are un-
 “ regarded indeed, but in the mean time, by their Self-
 “ denial and Sufferings, bearing Witness to the Truth
 “ of Religion, and to their own Integrity and Conscience.
 “ But whatever Instances of Priestcraft appear in the
 “ Managers of Ecclesiastical Function, can any be just-
 “ ly charg’d upon the Institution its self? Does the
 “ first Model of the Apostolical Ministry, carry in it
 “ any Signatures or Foot-steps of crafty Design, or self-
 “ ish Contrivance? Is there not in it manifest Indi-
 “ cations of Self-denial, high Devotion to God, and
 “ devotedness to the Supreme Interest of Man.

“ By Christian or Apostolical Ministry, I mean, that
 “ sort of Ministry that was practis’d and appointed by
 “ the Lord Christ and his Apostles, and is still to be
 “ persued and discharged by Virtue of the same Princi-
 “ ples

“ ples and Ends, in Conformity to the Example and
 “ Rules they have left behind them. This Ministry has
 “ indeed its Craft. It aims rather than fail to catch
 “ Transgressors by Guile, But its Craft is a clean spiritual
 “ Wisdom. Its Guile is not to catch the Means, but
 “ Men. And to catch them, not for self, and selfish
 “ Lucre, but for the Lord of Life and Glory. It De-
 “ signs to seduce them from Destruction, and to trepan
 “ them into endless Felicity. But how far worldly Aims
 “ and selfish Designs were from founding, establishing,
 “ and managing this Office, a few Considerations will
 “ incontestably Evince: And so

“ 1. Consider we the great Founder and Exemplar of
 “ the Christian Ministry. Was there ever a Person that has
 “ trod on the Face of this Earth, that more visibly and
 “ entirely disdain'd the Honours, Pleasures, and Gran-
 “ dieur of the World? And more plainly and effectual-
 “ ly taught his Followers to do so too? Is there the
 “ least Signature of Craft, secular Policy or Design in-
 “ scribed on any Portion of his Life and Converse?
 “ Did he frequent the Court! Did he solicit the Fa-
 “ vour of Nobles and Princes? Did he study to in-
 “ gratiate himself either with his Countrymen or the
 “ *Romans* that then ruled over them? Did he value
 “ a Sceptre or care that a Crown, which others so
 “ eagerly catch at, shou'd be put upon his Head? If
 “ great Men and Commanders by whose Interest and
 “ Influence he might be most likely to rise, at any time
 “ hear, and attend him, how soon does he by some
 “ searching, mortifying Doctrine or other, administer
 “ such distate to them, that they care as little for him
 “ as he for them? Where is his chosen Abode? Not
 “ in the Palaces of Kings and Governours; not in the
 “ *Sanhedrin* or Councils of State: Not in the Schools of
 “ Philosophers and the Learned: Not in the Courts of
 “ Judicature and the Law: Not in Garrisons and Camps
 “ among Soldiers of Honour and Fortune. But in a
 “ Carpenter's House and Shop while Young: After-

“wards, in the Fields and Mountains, in obscurer
 “Towns and Villages. A solitary Mount or Garden
 “where he might Meditate and Pray, is far more agreeable and pleasing to him than the most splendid
 “Court in the World. An humble Cottage where God
 “is humbly served is far more his Delight than *Herods*
 “or *Pilates* Hall. With whom does he most familiarly
 “Converse? What’s the Retinue he chooses and
 “gathers? Surely, such that we should be ready to
 “call Rabble, and despicable Multitude. Neither is
 “there the least Design of heading a *Mob*, or setting
 “up himself by a tumultuous Rout. He loves to dismiss
 “all his following Throngs in Season, loves sometimes
 “to escape their Notice, to be left alone destitute
 “of all their Company and Kindness. He continually
 “Lives upon the Courtesy of his Friends; yet never
 “asks, never complains of his Poverty and Indigence.
 “Never upbraids his Relations and Followers with
 “Unkindness in not providing him a fixed honourable
 “Residence, even when he had not of his own where to
 “lay his Head. Sometimes he is called to great Mens
 “Tables, and when he is there, how little does he flatter
 “or compliment his Entertainers? How intent is
 “he upon all Occasions to inculcate Temperance, Humility,
 “Kindness to the Poor, and solicitude for everlasting
 “heavenly Refreshments? How constant and unwearied
 “are his Labours! He walks up and down from Town
 “to Town preaching that Doctrine that is manifestly good
 “for the World; doing good to all, and scarce receiving
 “it from any. He is a Man of Sorrows, and intimately
 “acquainted with Grief, reproached, vilified, and disgracefully
 “treated, wherever he comes. Yet with an unparalleled
 “Patience, Meekness and Peace he sustains all. Discovers
 “no Emotions of an envious, malignant, exasperated Spirit,
 “when some of his precipitant Friends would call Fire
 “from Heaven, (so assured were they of their Masters
 “Interest there,) to consume the Refusers of his Pre-
 “sence

“ fence and Doctrine, he seems most displeased with
 “ them; and reproves them with a, *ye know not what*
 “ *Spirit ye are of.* They knew not the Patience, and
 “ Design of his Spirit, nor the Irregularity of their own.
 “ How little does he indulge Fame, Ostentation, or Self-
 “ glory? And yet how impossible, almost, was it that
 “ he shou’d wave one or other, being Master of such
 “ mighty Works as his Office and Design did require?
 “ But how privately does he perform Abundance of them?
 “ and, when he has done, forbids the Eye-witnesses to
 “ reveal and publish them. Strange! Can miraculous
 “ Operations be designed for Privacy and Concealment?
 “ Are they not to be accounted as the Broad-seal of Hea-
 “ ven to his Authority and Commission? And will he
 “ defeat the End and Use of that Seal, and of his com-
 “ ing into the World? This is a mysterious piece of
 “ his Conduct. Obvious Sense and Reason wou’d soon
 “ suggest the same to him, as his Relations do in this
 “ Case, *No Man does* (in consistence with his Design)
 “ *any thing in secret*, any illustrious notifying thing in
 “ secret and i. e. while, *he himself* in the mean time,
 “ *seeketh to be known openly.* If thou seekest not to be
 “ known, why dost thou these wonderful Works? Thou
 “ may’st live private without them. If thou wou’d’st
 “ be known, why dost thou perform these Works so
 “ clandestinely, and afterwards, seek to cover them with
 “ silence? What Account can be given of such affected
 “ Privacy? The Reasons that are assigned by those that
 “ enquire into the Acts and Conduct of *Jesus*, are wont to
 “ be these two. First, That the proper Time of his publick
 “ Manifestation was not yet come. And Secondly, That
 “ his Disciples were not yet meet and ripe, for the pub-
 “ lishing of their Master’s Name and Glory. But the
 “ Reason that seems more immediately present with
 “ *Jesus’s* Mind and Design, is this, a resolved Humili-
 “ ty and Self-denial in refusing a hasty Fame. He wou’d
 “ not easily allow even those just Honours and Applauses,
 “ that his published Works wou’d immediately procure
 “ him,

" him. Not the least shadow of Pride, Ostentation or
 " Self-esteem, shou'd appear in him. Nothing is rec-
 " koned a greater Snare and Temptation to heroick Spi-
 " rits, than the Ecchos of general Acclamation and Ap-
 " plause. But here must be a consummate Pattern of
 " Modesty, Humility, and Meekness, that will by no
 " means allow that his own real Atchievements shou'd
 " be sounded abroad. Such reason one of the Writers
 " of the History of his Life seems to intimate while
 " he tells us, that, in Conformity to ancient Prophecy,
 " *He shall not strive nor cry, he shall make no Noise in*
 " *the discharge of his Business, neither shall any Man*
 " *hear his Voice in the Streets.* With utmost Privacy
 " and Obscurity shall he pursue his Work. He shall
 " neither be himself, nor easily permit others to be,
 " the Trumpets of his Fame and Exploits. Hence how
 " rarely does he assume to himself the Characters that
 " are his due! How seldom do we hear him, saying,
 " I am the Son of God; I am Lord of Heaven and
 " Earth. I am the Prince of Peace, the first and the
 " last, the Redeemer of Mankind, or such like; When
 " he most of all declares himself 'tis usually to the plain-
 " est and the poorest. When the Baptist sends to know
 " whether he were the *Messiah*, or no, he answers not
 " categorically, but remands the Messengers to what
 " they saw and heard. When the Jews wou'd be taught
 " the same plainly, and be held in suspense no longer,
 " he returns them to what he had formerly told them.
 " His Works rather than his Lips must praise him.
 " And is he guided by Lucre any more than by Fame?
 " Alas! without Gratitude he distributes Health and Blef-
 " sing to all around. He walks up and down, instruc-
 " ting and teaching without Reward; he Heals and Saves
 " without Fee. Moreover, in doing good he marches
 " thro' all manner of Calumnies, Scandals and Re-
 " proach; counts not his Life dear to him, so that he
 " might benefit Mankind, and fullfill the Ministry
 " which he had received. And, as *Moses*, when he
 " had

“ had instituted a far more pompous, splendid Ministry,
 “ in the High Priesthood, wou'd not, for all the Ho-
 “ nours and Emoluments of it, be engaged in it himself.
 “ So this Author of Religion intending to ordain a de-
 “ spised hazardous Office, wou'd, as an encouraging
 “ Captain, himself run thro' all the Toils and Diffi-
 “ culties of it. For his Faithfulness therein, being ma-
 “ lign'd and envyed, he is at last arraigned, condemned,
 “ and barbarously crucified by the City where he had
 “ done so much good. Nor will he permit his Servants
 “ to fight for him, or attempt his Rescue by force of
 “ Arms. If one of them draws a Sword, and gives a
 “ Wound, he only takes Occasion from thence to re-
 “ buke his Friend, and heal his Enemy, and demon-
 “ strate by this the Benignity of his Soul, in forgiving
 “ the thirsty seekers of his Blood. He avows that his
 “ Kingdom is not of this World; 'tis not of the Spirit
 “ and Temper of this World; 'tis not to live and act
 “ by the Principles and Course of this World; 'tis cal-
 “ led out of this, and belongs to another World; so
 “ that unless there be another World he cares for no
 “ Kingdom. What he has here, is nothing, but upon
 “ Supposition of another World to which it is tending,
 “ and where it is to be compleated and perfected. And
 “ his Subjects are called to learn this, one wou'd think
 “ discouraging Lesson, that if in this Life and World
 “ only they had their Hope in their Lord Christ, they
 “ were of all Men most Miserable. O, what Incom-
 “ parable Devotion to God, Love to Man, and his
 “ highest Interests, unconquered Patience and Renun-
 “ ciation of all earthly Pleasures and Advantages, do
 “ shine in his wond'rous Life? How unlike is our Je-
 “ sus to a Zoroastres, a Romulus, a Numa, a Mahomet,
 “ and all the pretended Founders of Religion? It grieves
 “ me to mention them in the same Breath, in the same
 “ page with him.

“ 2. Consider we those, whom this Founder of Mi-
 “ nistry first adopted into his designed Order. Did he
 “ circum-

“circumspectly choose those into his Service, that were
“most likely to form grand Plots and Conspiracies?
“that were likely by Artifice, Authority, or Arms to
“make him, and themselves great in the World? that
“could inveigle Princes, countermine or allure Statef-
“men, harangue the Multitude, or procure Profelytes
“by Gain, or Craft, or Cajolery? Does he seek for
“Followers and Complices in the Court, in the Camp,
“in the City, in the Schools, or at the Bar? No, no,
“He calls them from rowing on the Water, and mend-
“ing their Nets, From catching of Fish, who taught
“them not much Rhetorick, to be Fishers of Men.
“And tho’ he calls one from the Custom-house, yet it
“is to leave fingering of Treasures, and to learn the new
“Art of Satisfaction and Forgiveness. Poor, impoli-
“tick and illiterate is his chosen Company; yea dull,
“and slow to apprehend their Master’s most obvious
“Instructions. And the more so as coming with busy
“Thoughts and Expectations of Power and Greatness
“in the World. Poor Hearts! They thought when
“their Prince *Messias* was once come they shou’d ride
“in triumph over the surrounding Nations. He wou’d
“soon shake of the Roman Yoke, and Crown their
“Country, and peculiarly dignify his adopted Com-
“panions. They cou’d dream of little else, but flying
“Ensigns and Armies, and irresistible Victories over
“the subjected World. But, poor Souls, how do they
“find themselves disappointed? their Expectations bilk-
“ed and defeated? their Master has ne’re a Crown for
“himself unless it be one of Thorns, and that they may
“enjoy, if they please. He has no Sceptre, but an ig-
“noble Reed, which traiterously rebels against the
“Arms that wield it. If he wears Royal Purple, ’tis
“none of his own, but lent him in Ridicule and Dis-
“grace. Alas! It is not Empire and Sway that they
“are fit for! nor Dominion, Policy, and Stratagem,
“that they are called to! He chose twelve indeed
“to bear him Company, to learn his Service, to be
“Witnesses

“ Witnesses of his Doctrine, Life and Works while
 “ he lives, to succeed him when dead, and gone alive
 “ from the World. But what does he teach them, and
 “ train them to? Not the Art of War and Wheedling,
 “ Not polite Schemes, systems of Philosophy or maxims
 “ of State. But the Matter and Method of holy Prayer,
 “ the convicting, alaruming Doctrine, that penetrates
 “ Souls and pricks Hearts to the Quick; the new sound
 “ Method of doing good to all, loving Enemies, forgi-
 “ ving Abuses, and rejoicing in Tribulations. Plain,
 “ unassuming, simple, or single hearted Men are most
 “ fit for such Service; and such he seeks; or if he find
 “ them contrary, as he does in some Measure, such
 “ he maketh them. Honest Hearts! what unambitious,
 “ open-minded Simplicity possesses them, when once they
 “ have imbibed their Master’s Spirit and Discipline?
 “ Then they tell us their natural, or their affected Fol-
 “ ly and Pride. They tell their own Dullness and
 “ Stupidity; Unbelief and Hardness of Heart; their car-
 “ nal Prejudices and Prepossessions. They tell us how
 “ unapt they were to receive their Master’s Counsels
 “ and Instructions; how apt they were to mistake, and
 “ forget his Words and Actions; how they were dis-
 “ covered and reprimanded by him, when they were
 “ disputing who shou’d be greatest; what a bloody Bap-
 “ tism and Lesson some of them were called to think
 “ of, when they were proudly meditating Promotion
 “ to his Right and Left Hand in his Kingdom. They
 “ tell us how unready they were to watch with him
 “ in his last Hours, and to stand by him in his greatest
 “ Dangers and Exigency. They tell us what smart
 “ Rebukes they received from him, for their Ignorance,
 “ Self-conceit, and Non proficiency under his Tuition;
 “ what Grief, Displeasure and repeated Labour they
 “ cost him by their Dulness and Untowardness. And
 “ how unfeasable it was to cure them of their unsuita-
 “ ble Dispositions, till he left them, and out of Heaven
 “ shed down a new Spirit upon them. Then, what other
 “ guise

“ guise Men are they ; than they were before ! *Quantum mutantur ab illis !* How are they now altered in
 “ all their Faculties ? They now see the Nature of that
 “ Kingdom they must set up for him in the World ;
 “ that it consists not in Domination, Pomp and Pageantry,
 “ but in Righteousness, Peace, and Joy of the Holy Ghost. They now see what a War they must
 “ wage, and with what Enemies they must contest.
 “ Fight they must ; but not with Arms and Instruments of Death, but with Weapons that touch not
 “ the Body but wound the Soul. They go forth armed with Reports, concerning their dead Master and
 “ his Departure, alive to another World. Conquer and
 “ triumph they must, but it must be by Prayers and
 “ Tears, by Faith, and Hope, and cheerful Dependance
 “ upon their ascended, invisible Lord. Sometimes indeed, upon some Emergencies, they find themselves
 “ obliged to commend their Ministry, and their discharge
 “ of it. But how do they blush, while they do so ?
 “ with an Air of Self-Reflexion and Regret do they
 “ perform the uneasy Task ? And tho’ they ascribe
 “ all their Ability to their Master’s Spirit and Grace,
 “ yet they look ashamed of their own Praises, and are
 “ ready to call themselves Fools for so doing. They had
 “ much rather, by Purity, Integrity, and Love, commend themselves to every Man’s Conscience in the
 “ Sight of God.

“ 3. Does not their Work carry in the Face of it a
 “ total Contradiction to all secular Interest and Design ?
 “ Cou’d any Office be invented, more opposite to all
 “ the Ends of carnal, crafty Contrivers ? Let us view
 “ a little the Nature, Parts and Branches of this strange
 “ Office. And so,

“ 1. ’Tis a piece of Work belonging to this Ministry, to cry down the Levitical Priesthood, whatever
 “ the Dignities and Revenues of it were. If we shou’d
 “ grant that that Office was founded in ’Craft, tho’ nothing is more certain than that it was not, and sup-
 “ ported

“ ported by Fraud, and Honour, and Profit, yet now it
 “ must be taken down and dissolved: And, what is ob-
 “ servable enough, tho’ this latter Ministry bears a full
 “ Inconsistency with the former, yet it owns, that the
 “ former was set up by divine Appointment, and that it
 “ cannot be taken down but by the same Authority that
 “ set it up. It confesses the *Jus Divinum* of it, at the
 “ same time it comes to unhinge it, so that unless this
 “ Ministry bring the incontestable Credentials of Hea-
 “ ven along with it, it effectually undermines its own
 “ Establishment! But it declares, what seems in its
 “ self, but rational to conceive, that those old Minis-
 “ trations were but shadows of good Things that were to
 “ come, that those good Things under the Kingdom
 “ of the *Messiah*, are certainly come; that therefore,
 “ these shadows must flee away, that now no more Sa-
 “ crifices must be slain, let the Priests Portion be
 “ what it will. No longer must the High Priest wear
 “ his Gold Plate upon his Forehead, or put on his
 “ rich Attire and Gems, and walk in wonted, solemn
 “ State into the most awful Part of the Temple. No
 “ more must the first Fruits and Tithes be severed out
 “ for the Priests as formerly. No longer must Cities
 “ and Oblations be unalienably confer’d on *Levi’s* House,
 “ or on any succeeding in their Room. So that if
 “ any corrupt Artifice was there, it was as effectual-
 “ ly ruined by this Ministry, as that of the Asiatic Sil-
 “ ver Smiths was, when *Paul* of *Tarsus* came thither
 “ preaching down Temples made with Hands, and the
 “ great *Diana* of the *Ephesians*. Hence what an Odi-
 “ um must those Preachers raise to themselves in their
 “ own Country! All the Spleen and Malice of the
 “ Priests, which is wont to be virulent enough, will be
 “ enraged and combined against them. So that it is
 “ no Wonder to find the Priests every where incensing
 “ their Friends and raising Persecution against this Mi-
 “ nistry. And it is next to a Miracle that any of the
 “ Priests shou’d be obedient to the Faith. Such Obedience
 “ wou’d

" would live in it a Renunciation of all their tem-
 " poral Interest. Nor do the Officers in this Ministry
 " claim the same Dignities, Incomes and Emoluments
 " as now devolved upon themselves. That might argue
 " a Change of the Service, but not of the Craft. They
 " own, indeed that their Lord allows they shou'd live
 " in and by their Service, otherwise they must starve;
 " and then there's an end of their Service and of them-
 " selves too. But we find that many of their profes-
 " syted Companies were unkind to them, so that dis-
 " tant Churches and their own mechanic Labour, were
 " fain to contribute to their Support, and they are ready
 " to renounce the Power they have, of living upon the
 " Gospel, rather than prejudice the great Ends of their
 " Ministry, noble and disinterested are their Designs and
 " Pursuits.

" 2. The speculative Doctrine, these Heralds were
 " to proclaim to the World, was likely to prove distaste-
 " ful and incredible there; and themselves wou'd be
 " counted Fools for publishing it; so far from procuring
 " Credit and Repute, that it wou'd be reckon'd extream-
 " ly Irrational and Absurd. Tho' Christianity is in its
 " self a most admirable agreeable Superstructure upon
 " Natural Religion; and will appear so when the
 " Branches of Natural Religion are well understood
 " and digested; but Alas! How little of true natural
 " Religion was known and practised in the World,
 " when, and where the Apostolical Ministry came?
 " It is indeed our unspeakable Advantage, that Chri-
 " stian Verity has been recommended to us by our An-
 " cestors; that many Prejudices or Prepossessions against
 " it have been prevented, or enervated by our Educa-
 " tion in a Land where it is the established Religion.
 " But let us, a little, suppose our selves in the Case
 " of the gentile World, or of this very *Isle*, when the
 " Gospel first came thither. Suppose our selves igno-
 " rant of the true God, and his Prerogatives; capti-
 " vated by Idols, blinded by the Devil, enslaved by
 " fleshly

“ fleshly Lusts, and Love to present Things. What
 “ Thoughts now shou’d we have of a Man, a poor
 “ despicable Man, that shou’d walk from Town to
 “ Town, declaring to all that they must renounce the
 “ Gods that they had long worship’d, tho’ the Sun,
 “ or Moon, or *Tuisco*, or *Woden*? That they must
 “ be lost and perish for ever, unless they devoted
 “ themselves, Body and Spirit, to the Love and Ser-
 “ vice, of a Man, one *Jesus*, that was hanged upon a
 “ Tree at *Jerusalem*; that they must receive him for
 “ their Saviour, who, by the Authority of Magi-
 “ strates in his Country was crucify’d among notorious
 “ Malefactors there? That in this crucified Man did
 “ dwell the fulness of the Godhead bodily; that he
 “ went about continually working Miracles, triumph-
 “ ing over Devils, and preaching the Way to endless
 “ Happiness. That while he was thus ignominiously
 “ Slain he was a most grateful Sacrifice to Heaven for
 “ the Sins of the World. That he was raised from
 “ the Dead by the Power of God, his Father, on the
 “ third Day after his Burial That, about forty Days
 “ after that, he mounted visibly thro’ the Air, was
 “ admitted into the highest Heavens, has taken his
 “ Throne, his Seat, at the Right Hand of his Father;
 “ over all the blessed Spirits there; that he is commis-
 “ sioned to be Judge of Quick and Dead; that accord-
 “ ingly at the Conclusion of this World, he will
 “ come again in the Clouds, will open the Graves and
 “ raise the Dead, and adjudge all Mankind to their
 “ several States of Bliss or Torment, enduring to Eter-
 “ nity. What strange, incoherent Reports wou’d these
 “ seem? And how wild and extravagant the Reporter!
 “ And did he bring no Attestation by plain and unde-
 “ niabie Miracle, and probably, if he did too, we
 “ shou’d scorn him and his Reports. Nay, to quit the
 “ former Supposition, and to raise our Island to a more
 “ polite State; Let us fancy it exalted to that Wit, Sagaci-
 “ ty, and rational Learning it now Boasts of; enriched
 c with

“ with modern Improvements in Natural Philosophy,
 “ and Mathematical, and Mechanical Knowledge, ad-
 “ dicted to close Connexions and Deductions of Rea-
 “ son, yet altogether unacquainted with Evangelical
 “ Revelation; shou’d a *Paul* come to us in these cir-
 “ cumstances, preaching a crucified, sacrificed *Jesus* and
 “ Remission of Sins, and Resurrection from the Dead
 “ thro’ him, doubtless, he wou’d meet with no lets than
 “ the *Athenian* Scoff, *what wou’d this Babler say?*
 “ *Woas wou’d this Prater be at?* And so, I no ways
 “ doubt but even true Philosophy wou’d be, as I fear
 “ it is now, a Prejudice to the Cross of Christ and an
 “ Impleader of it as Folly and Nonsense. And the
 “ Apostolical Preacher, as Divine as he is, must be con-
 “ tent to go without the Demonstrator and Disputant,
 “ and take up, if he gains any Profelytes at all, with
 “ the poor, illiterate Vulgar. The Doctrine of this Mi-
 “ nistry cou’d expect no Honour or honourable Re-
 “ ception, when it set out into the World, but must
 “ in all human Expectation prove, as really it did to
 “ the *Jews*, tho’ they were prepared for it, a *stumbling-*
 “ *block*, and to the *Greeks* and other Gentiles, *Foolish-*
 “ *ness*. Then

“ 3. The outward Rites belonging to this Ministry,
 “ are poor and mean; such as will bring no Advan-
 “ tage to the Administrator. Here are no costly At-
 “ tires appointed, no splendid, pompous Services pre-
 “ scribed. In some of the Levitical Ministration, the
 “ Priests were immediately treated. The Shoulder and
 “ Breast of a Sacrifice wou’d sometimes be their due.
 “ But here the sacred Dispenser has nothing for his
 “ Pains worth his Labour. If he Baptize a Profelyte
 “ the Water will make him no Compensation; if he
 “ Commemorate the Saviour’s Death, for that is to be
 “ remembred in all the baptized Societies, an Inch of
 “ Bread, or Sup of Wine, in common with others,
 “ will be but a small Gratuity. The Materials look
 “ plain and ignoble in the World; enough, one wou’d
 “ think

“ think to disparage the whole Appointment. And if
 “ the Steward of these Mysteries shou’d make such a
 “ Distinction and Selection to be admitted thereto, as
 “ the Nature and Ends of the Mysteries do require, he
 “ is sure to procure sufficient Ill-will and Displeasure to
 “ himself.

“ 4. The Practical Doctrine inculcated by this Mini-
 “ stry, was, and I fear is still like to be, unsavory and
 “ ungrateful to the World ; entirely opposite to Flesh
 “ and Blood. It flies in the Face of all Hypocrisy and
 “ Guile ; all Fraud, Extortion, Selfishness and Unrighte-
 “ ousness of Men. Doctrine contrived to root out all
 “ Ungodliness and Injustice from the Minds and Hearts
 “ of Mankind ! Who is there, even in the baptized
 “ Lands that is fond of the great Lessons of internal
 “ Purity, Condescension, Self-denial, Renunciation of
 “ sensual Pleasure, and Imitation of Jesus, the Founder
 “ of this Ministry ? O how strangely do Men’s Lusts
 “ and Passions fight against all the Rules, that must be
 “ preached by these Ministers ? O what Pleasures do
 “ Men find in indulging their Pride, their Humour
 “ and Avarice ? How precious is every Punctilio of
 “ expected Honour ? How sweet is revenge and the Gra-
 “ tification of each Exorbitant Inclination ? Hence,
 “ what an Impertinence it is to talk an Hour together
 “ about Mortification of Sin, of the Flesh, and Flesh-
 “ ly Appetite ? To what purpose is it, to Discourse a-
 “ bout crucifying the World, living by Faith, and vivid
 “ Apprehension of Things unseen ? ’Tis useless, to
 “ treat of Conversation in Heaven, and Affections on
 “ Things above ; unless we mean the Wealth and Plea-
 “ sures that are at present above our Reach. ’Tis non-
 “ sense to recommend and urge Contentment, Patience,
 “ Humility, Meekness, and forgiveness of Wrongs, in
 “ the World, where Pride and Self-Conceit, and every
 “ disorder’d Passion have the ascendant. The Preach-
 “ er may Talk what he please, and support his Talk
 “ too with Reason and Authority, but his Hearers

“ will do what they list, little can he expect of inward
 “ Satisfaction, of a Joy or Crown of Rejoycing, any
 “ further than divine Power Countenances him, in such
 “ a blind, self-willed, distracted World as this is.

“ 5. 'Tis an hazardous Task, to inform Grandees
 “ and Nobles, or any Superiors of their Sins and Vices,
 “ to oppose by sacred Admonition and Warning, their
 “ Licentious Practices, The Lord of this Ministry, as
 “ lowly as he was himself while he was here, demands,
 “ that Princes and Potentates shou'd be subject to him,
 “ and to these Servants of his in the discharge of their
 “ Office. He has but one way of Salvation for all.
 “ And that's the way of Repentance, Conversion and
 “ Holiness. He commands baptized Governors and
 “ great Ones to depart from Iniquity, to submit to
 “ his Institutions, and Walk according to his Gospel.
 “ But if his Minister endeavour in his Name to con-
 “ vince their Highnesses, their Honours, their Lordships
 “ of their Sins, and to rouse their Consciences from any
 “ flagitious Course, and draw from disobedience to the
 “ Lord Christ, he shall be reckoned a proud, pragmati-
 “ cal Fool, an Enemy to their Dignity and Grandieure,
 “ and rewarded, it may be with a Prison or Jail. A
 “ wicked *Ahab* will hate a *Micahiah*, who, according
 “ to God's Word cannot Prophecy good concerning
 “ him, but evil. A faithful *John* shall be sent to Pri-
 “ son, that dares to touch the Business of a beloved
 “ *Herodias*, and be beheaded at the Instigation of a wan-
 “ ton Mistress. And as dear as Prerogative is to the
 “ Kings of the Earth, he shall be censured, sneap'd,
 “ and perhaps, fettered too, that wou'd honestly main-
 “ tain the Authority, and Royalties of King *Jesus*.
 “ Who wou'd, out of carnal Craft, undertake such an
 “ Office in which all things run so diametrically opposite
 “ to Honour, Safety, Peace, and Interest? Such is the
 “ Work it self.

“ 6. Consider we the Qualifications, the grand Char-
 “ ter of the Society requires of those that assume this
 Ministry.

“ Ministry. This alone will sufficiently argue, that no
 “ worldly, selfish Projection could be the Foundation of
 “ it. O what excellent, sincere, conscientious, holy
 “ Persons must they be! O with what Integrity, Pa-
 “ tience, Resolution, Courage and Victory over the
 “ World must they be armed and fortified? They that
 “ would be listed among the Bearers of this Office,
 “ must be, ought to be, if they will acquit themselves
 “ well therein, Men of a different Spirit and Temper,
 “ of a different Aim and Interest from that, that guides
 “ and governs the World. For,

“ 1. These Ministers must be low in their own esteem,
 “ humble, kind and condescending to all; ready, in
 “ their way of Service, to serve high and low, rich and
 “ poor; willing to visit the meanest Cottages, Prisons,
 “ Sick Beds, or any where, so they may serve their Ma-
 “ ster and the good of Souls. *Mat. v. Blessed are the*
 “ *Meek, Blessed are the Poor in Spirit, and those that*
 “ *hunger and thirst after Righteousness,* are some of the
 “ first Instructions they are to go by. They must hate
 “ Pride, and Elation of Mind, as the Character and
 “ Condemnation of the Devil. Ambitious Contentions
 “ and Emulations are Contradictions to the Spirit they
 “ must possess. A Lover of Pre-eminence, and Do-
 “ minion, as *Diotrephes*, forfeits his Station in this Mi-
 “ nistry. They must not act for themselves, or preach
 “ for themselves, as the End of their Service. But do
 “ all as for their Master, consequently his Example and
 “ Injunction must be their Rule. *1 Cor. iv. 12, 13.*
 “ *Being reviled, we bless; being persecuted, we patiently*
 “ *suffer, being defamed, we intreat;* is a Copy after
 “ which they are to write; and it will be long enough
 “ I suppose before the World is fond of such a Craft
 “ as that.

“ 2. They are to be mortified to the World, and the
 “ Enjoyments of it, content with Poverty, and the lowest
 “ Circumstances, wherein they may serve their Master.
 “ This, I hope, is not the dictate of fraudulent De-

“ sign. In the defect of secular Possessions, they must
 “ be easy and satisfied, or if such honestly fall to their
 “ share they must beware of setting their Hearts upon
 “ them, of being elevated by them, of being exalted a-
 “ bove the Humility and Constancy of their Master’s
 “ Service; and shou’d expend their Treasures for their
 “ Master’s Honour, and his Churches good. 1 Tim.
 “ iii. 3. *Not greedy of filthy Lucre, not Covetous* are rul-
 “ ing Characters of an Apostolical Bishop. The first
 “ Company, the Master sent out, he sent without Money,
 “ as intimating they must live by Faith on him, and on
 “ the good will their Work procured them. When a
 “ Demas begins to love this present World, and to be
 “ Sollicitous for the securing a little of it, he soon leaves
 “ his Work, and those that are faithful in it.

“ 3. They must expect sorrows and Tribulations a-
 “ midst their Work and Business, to run thro’ a fight
 “ of Afflictions in the Discharge of their ministry. What
 “ poor Encouragement does the Head of the Order af-
 “ ford to his chosen Fraternity, when at their solemn
 “ Inauguration and Mission, he tells them, *Mat. x.*
 “ *16. He sent them out as Sheep among Wolves,* innocent
 “ and unarmed among ravenous Brutes. *That they shou’d*
 “ *be hated of all Men for his Sake.* A fine Allurement,
 “ truly, to draw and keep them to his Side and In-
 “ terest! Did ever Crafty Founder of a Sect give such
 “ Prognostications to his Partizans? *Ver. 17, 18. That*
 “ *they shou’d be delivered up to Councils,* and Alas! what
 “ Learning, Countenance or Courage had they to ap-
 “ pear before Councils? *Scourg’d in the Synagogues,*
 “ *brought before Governors and Kings;* yea, and in time
 “ butchered for the sake of God, and a good Con-
 “ science. Good God! were ever such Proposals made
 “ out of a crafty Design? As our Lord plainly foretold
 “ his own Sufferings, that when they came, his Servants
 “ might not be surprized; so he as plainly fore-shews
 “ them their own, that, when they also came to pass,
 “ the Sufferers might not say they were disappointed,
 “ and

“ and be scandalized at him. He fairly apprizes them
 “ beforehand of what they must expect and be content,
 “ yea, glad and ambitious, to bear for his Names sake.

“ 4. They must fight against Adversaries, that nei-
 “ ther themselves nor the World can see. Principalities
 “ and Powers of the Air, of Hell, and Darknes. *Ephes.*
 “ vi. 12. *We wrestle not against Flesh and Blood only,*
 “ *but against Principalities and Powers, against the*
 “ *Rulers of the Darknes of this World,* those Powers
 “ that know how to Manage the Ignorance and Dark-
 “ nefs of this World, *against spiritual Wickednesses* or
 “ wicked spiritual Things, *in high Places,* or in the
 “ heavenly Regions; perhaps inhabiting the vast Cli-
 “ mates between *Saturn's Orb,* and the fixed Stars;
 “ these wicked Spirits wou'd be continually molesting
 “ them, obstructing their Work, prejudicing the World
 “ against them, disturbing and seducing their Profelytes,
 “ and creating them continual Trouble, great Care and
 “ Fear. Hence says one of the Office to a profelyted
 “ Society, *1 Theff. iii. 5. When I cou'd no longer for-*
 “ *bear,* being over-born with Concern, and Jealousy
 “ for you, *I sent to know your Faith* how it did, how
 “ healthy and strong it was, *least by some Means the*
 “ *Tempter have tempted you,* and our Labour be in vain.
 “ This subtil Tempter can soon frustrate all our La-
 “ bours. What difficult Work is this to fight with in-
 “ visible Combatants? What worldly Advantage will
 “ they gain by so doing?

“ 5. They must expect Troubles and Tryals from
 “ their own Profelytes, and profelyted Flocks, when
 “ they have taken a great deal of Pains to gain any
 “ Company to a credible Adherence to their Master,
 “ they must be prepared for Exercises and Sorrows even
 “ from them. Some will be entangled again by
 “ the World; some will be spotted by the Flesh;
 “ some will be ensnared by Seducers, some will be mu-
 “ tinous and schismatical, some conceited and untracta-
 “ ble, some weak and dis tempered, some sorrow-

“ful and despondent. All will need to be strengthened
 “and built up in their Religion. O what a Fearful,
 “Jealous, Careful, Anxious Life, must the Apostolical
 “Minister lead! 2 Cor. xi. 2. *I am Jealous over you*
 “*with godly Jealousy*, faith one of them to a Company
 “of Profelytes. 2 Cor. ii. 4. *And out of much Afflic-*
 “*tion and Anguish of Heart, I wrote unto you, with*
 “*many Tears*, faith he elsewhere. O Foolish Craft,
 “that cuts out so much hearty disquietment for the
 “Possessor of it!

“6. They must be resolved to pursue the Business
 “of this Office unto the End, they must not expect to
 “be discharged, while Life and Ability lasts, from
 “concern about it, on they must go, tho’ Difficulties
 “and Discouragements lie in their way. an unbelieving
 “Heart will oft recoil. The Interest of the World,
 “and the Flesh will oft powerfully dissuade and re-
 “luctate, but on the faithful Servant must go. O how
 “Heroic, and more than Humane is that Profession of
 “one of the Primitive Leaders in this Ministry, *Acts*
 “*xx. 24. But none of these Things move me*, none of
 “the Bonds and Affliction, that did abide him in every
 “City, *neither count I my Life dear, that I may finish*
 “*my Course with Joy*, strange Conjunction! that a-
 “midst Bonds, and Afflictions he shou’d finish his
 “Course with Joy! *and the Ministry which I have re-*
 “*ceiv’d of the Lord Jesus, to testify the Gospel of the*
 “*Grace of God*. And again, *Acts xxi. 13. What*
 “*mean you to weep at the Thoughts of my Departure?*
 “*and to break my Heart in sympathy with your Grief;*
 “*but tho’ I love you, and to stay with you, yet I*
 “*am ready not to be bound only, but to die at Jerusalem*
 “*for the Name of the Lord Jesus*. Mad Craft, that
 “runs the Possessor of it upon such desperate Methods
 “as these! But his Wisdom, his Learning, his Love
 “to the profelyted Companies, shew that he knew
 “what he did, when he so said, and professed himself
 “ready so to act.

“7: It

“ 7. It belongeth to these Ministers to preach down
 “ Hypocrisy, Guile, and Fraud; to declare the Hate-
 “ fulness of such Vices both to God and Man; to de-
 “ nounce the Judgment of God both Temporal and E-
 “ ternal against those that live in the Guilt of them.
 “ Shou’d they then be conscious of Guile and Impos-
 “ ture, in the Foundation of their own Office, they
 “ must be continually impeaching themselves, wound-
 “ ing their own Minds, and galling their own Consci-
 “ ences; which wou’d give but little Peace, Rest, or
 “ Comfort within, amidst their Tryals and Tribulations
 “ without, certainly then Mad wou’d they be if they
 “ did not quickly renounce such a self-condemning, self-
 “ tormenting Service.

“ 8. They must be content to wait for their Master’s
 “ Reward till the End of Life, and End of Time: Not
 “ but that they have some earnest now in the inward
 “ Peace and Joy, that he sometimes affords them. But it
 “ is scarce enough to out-balance their Sorrows and Fati-
 “ gues. It is nothing in Comparison with what he
 “ has promised them. For that they must take his
 “ Word. They trust he will take them to himself at
 “ Death. They hope they shall come again with him,
 “ when he returns to Judgment. They must expect
 “ that he will come to call the World to Account; that
 “ he will judge all according to their Works; they must
 “ believe that then the Books shall be opened; the
 “ Book of God’s Law, the Book of *Jesus’s* Gospel,
 “ the Book of Human Conscience, and the Book of
 “ Life; and that, then the faithful Adherents to *Jesus*
 “ shall be signalized, openly dignified and crowned.
 “ Unexampl’d Craft, that looks beyond the World,
 “ and flies beyond the Bounds of Time and Possessions
 “ of Mortality! But see the Self Contradiction! the
 “ Foundation, these crafty Ministers have laid for the
 “ blasting of their own Hopes, and robbing themselves
 “ of their own Crown and Reward! They reserved
 “ their chief Joys and Peace, and Glory, for that
 “ Day

“ Day in which the Lord, will come to judge the
“ World in Righteousness. That’s the Day they pro-
“ claim and preach, and by the preaching of which
“ they wou’d keep the World in awe. That’s the Day
“ for which they patiently suffer and wait, and hope,
“ and long. Then they expect to triumph over all
“ the unbelieving World ; and to be carried by Angeli-
“ cal Chariots to Heaven ! and how effectually have
“ they undermined and ruined all these glorious Expec-
“ tations ! Why ? That’s the Day wherein according
“ to their own Confession, the secrets of all Hearts shall
“ be judged ! The Day wherein all Hypocrisies and
“ Frauds, all Cheats and Villanies, and Impostures
“ shall be detected and shamed before all the World !
“ wherein all Deceivers, False-Prophets and Seducers,
“ all that work Abomination and make Lyes, shall be
“ cast into the fiery Lake, that burns for ever ! Wo
“ then, to these egregious Seducers, if by their wicked
“ Craft and Guile, they have imposed upon the World !
“ What will become of them then ! Nay, what be-
“ comes of their Peace and Conscience and Interest now ?
“ If they believe not a Day of universal Assize and Judg-
“ ment, they are intolerable Deceivers in arguing, pleading
“ preaching the Necessity, Usefulness, and Futurity of
“ such a Day. If they believe that such a Day there will
“ be, and at the same time are conscious of any Guile and
“ Imposture in the founding of their own Office, they have
“ marked themselves out for Curse and Damnation at
“ that Day. And thus by opposing the World at present,
“ by their ungrateful Ministry and by blasting their own
“ Hopes, and exposing themselves to Divine Indignati-
“ on, at the great Day of Account, they have effectually
“ ruined themselves for Time, and for Eternity.
“ And cou’d this be the Project of worldly Policy and
“ selfish Craft ! No, no, Gentlemen, it cou’d never be.
“ It was invincible Honesty, Sincerity and Truth,
“ that constrained the first Managers of this Ministry
“ to throw themselves in the Pursuance of their Office,
“ upon

“ upon all the Malice and Fury of an outrageous World.
 “ Thus their Qualifications, Preparations of Mind
 “ and Resolutions will vindicate them. Then

“ 9. To say no more, had this Ministry been found-
 “ ed or begun by Craft or Fraud, it is impossible but
 “ that it wou'd have been detected and confounded long
 “ ago. The Author, and his Designs, his Measures,
 “ Modes of Accomplishments, Reasons and Ends, wou'd
 “ have, long ago been discovered, and laid naked be-
 “ fore the World. And that sooner in this than in any
 “ other Conspiracy, and that will appear, if we but
 “ solemnly consider these Things.

“ 1. The number that was admitted into the Confe-
 “ deracy at first. There's *Jesus* and his twelve cho-
 “ sen Companions. These Companions must be let
 “ into the Secret and Intrigue; for they were always
 “ to be with him; to know most of his Mind and
 “ Manage and Conduct; were privately instructed by
 “ him, and were to manage the Design most Eminent-
 “ ly, Notoriously, Publickly after *Jesus* was removed
 “ and gone out of the World. Now 'tis dangerous
 “ to commit an Important Politick Design to so many
 “ Heads and Tongues. Considering the Weakness and
 “ Simplicity of some, the Precipitance and Rashness of
 “ others, the Cowardice and Timorousness of others,
 “ the Pride and Insolence of others, the Honesty and
 “ Conscience of others, the Worldliness and Covetous-
 “ ness of others, the Love of Life and Fear of Death
 “ in others, 'tis twelve to one but such an Intrigue is
 “ discovered and soon blown up. Nay to these we may
 “ add the Seventy Disciples, that are instructed in the
 “ same Design, sent out upon the same Errand, com-
 “ missioned for the same Ministry; and then there are
 “ too many of all Reason, to be entrusted with a craft-
 “ ty fallacious Conspiracy. Then

“ 2. What their Work was, what the Fatigues, Dis-
 “ couragements and Hazards were, they were to run,
 “ we have already in some measure seen. Great Ha-
 “ zards

“ zards may be run for the sake of great, expected and
 “ intended Advantage. Death it self may be ventured
 “ upon in Defence of what is believed to be just and
 “ true, or for the sake of Reward in another World,
 “ but these Confederates, if they are engaged in an
 “ Imposture, do, upon their own Principles effectually
 “ ruin themselves here and for ever. Then

“ 3. What is sedately to be remarked, one of the
 “ original Confederacy, for a Season deserts his Master,
 “ another absolutely betrays him. One for a season de-
 “ serts his Master. An hour of Danger and Tempta-
 “ tion arises; *Jesus* himself is apprehended and taken
 “ into his Enemies Hands, the Foreman of the Jury,
 “ or of the chosen 12 that were to be his Witnesses to
 “ the World, in his Fright, Hurry and Surprize de-
 “ nies, disclaims, abjures his Master, and all Acquain-
 “ tance with him, which yet was no more than *Jesus*
 “ foreknew, and foretold him of. Now in this dismal
 “ Hour of Tryal, here was the fairest Opportunity of
 “ Vindication for the Defterter to go and open the whole
 “ Plot, either to the Jewish *Sanhedrin* or the Roman
 “ Governour. Then had *Peter* been applauded, and
 “ perhaps, rewarded; his future Sorrows and Sufferings
 “ prevented; the *Sanhedrin* and Governour justified in
 “ putting the Deceiver to Death; unspeakable good done
 “ to the World, in preventing the spreading of the
 “ Intrigue, and that Persecution and Bloodshed, that
 “ the Prosperity of it has occasioned in the World.
 “ But instead of this, a Look of the apprehended *Je-*
 “ *sus*, his own Conscience and Reflection sends him to
 “ bitter Anguish and Tears, and almost breaks his
 “ Heart. When his Hurry and Surprize is over, he
 “ returns to *Jesus*’s Cause and Party, and even after *Je-*
 “ *sus* is gone out of the World, most strenuously espouses
 “ his Innocence, Honour and Cause, pleads it before
 “ the Council, the Magistrates, and the People, main-
 “ tains it even to the enduring of Stripes, Imprison-
 “ ments, and Bonds, and even Death itself. Another

“ is a Total Traytor. He loves Money, which he
 “ knows how to procure better than by his Ministry,
 “ and sells his Master, or, for hire, betrays him into
 “ his Enemies Hands. When he has done so, does his
 “ Money do him any Good? Has he Peace within for
 “ delivering up a Seducer? Has he Satisfaction in be-
 “ heading, a formed, politick Conspiracy? No, no, his
 “ Money burns his Pocket, his Hands, and Conscience.
 “ He throws it down and throws it away in the Pre-
 “ sence of his later Confederates: He has betrayed in-
 “ nocent Blood, and his Conscience is all on a Flame,
 “ and in Self-Rage and Self-Revenge he must either
 “ burst in Pieces or hang himself, or both, Fool that
 “ he was, cou’d he not have gone and opened the whole
 “ Conspiracy, and thereby have justified and gratified
 “ the Governour, the Priests, the *Sanbedrin*, and Sol-
 “ diers, and have saved his own Heart, and Neck and
 “ Life? But the Innocent Jesus foreknew and foretold
 “ him also what he wou’d do. And it was doubtless
 “ a Piece of wonderful Wisdom and Providence in *Jesus*
 “ (as foreseeing the Charge that wou’d be raised against
 “ him) to choose one into the original Confederacy,
 “ that he knew wou’d be a Traytor, that it might
 “ appear to his Enemies, to his Friends, and the whole
 “ World, that when the Traytor had said, and done
 “ his worst, he had nothing but Integrity and Innocency
 “ to lay to his Master’s Charge.

“ 4. How great have been the Controversies, Muti-
 “ nies, and Contentions of these Ministers, and their Pro-
 “ selytes, and Assemblies in all Ages? How little cou’d
 “ they agree save in the great Fundamental Reports
 “ concerning *Jesus*, his Life, and Death, and Resurrec-
 “ tion from the Dead! Questionless, amidst all their
 “ Feuds and Spleen, and exasperated Oppositions, the
 “ Fundamental Fraud had been detested, had there been
 “ any such. When *Paul* and *Barnabas* fell out even
 “ to parting asunder, the Plot was not discover’d. When
 “ *Paul* reprimanded *Peter* for his Dissimulation; He
 “ might

“ might have returned upon the Profelyte of *Tarsus*
 “ with a *Clodius accusat Mæchos* ; He was as Zealous
 “ a Promoter of the original Fallacy, as any of them
 “ cou’d be. A *Demas* that loved the World, a *Diotre-*
 “ *phes* that loved Pre-eminence, a *Timothy* that must tra-
 “ vel far and near, and drinks Water amidst his In-
 “ firmities, an *Epaphroditus*, whose Work almost kills
 “ him ; a Minister that had lost his first Love ; a *Paul*
 “ grown cool and aged, and brought before *Nero* ; an
 “ excommunicated *Hymenæus* or *Alexander*, or some
 “ peevish vexed Officer or common Christian, wou’d
 “ certainly have betrayed the Cause, and have exposed
 “ the Basis or Bottom of it to the pleased triumphant
 “ World. But since none of this is done, Since Chris-
 “ tian Doctrine still appears Rational, Masculine, No-
 “ ble and Worthy of the Deity. Since *Jesus* is vin-
 “ dicated by the Lives and Deaths of ten thousand
 “ times ten thousand excellent Persons. Since he was
 “ justified by the Divine Spirit falling upon his Disciples,
 “ after his Departure out of the World. Since con-
 “ tending, enraged, passionate Ministers, Councils,
 “ Churches, Christians do still agree to maintain (and
 “ that often to the Death) the Truth of *Jesus*, and
 “ the Fundamental Reports relating to him, he must
 “ either be Mad, or possessed with the Devil, or both,
 “ that can surmise or conclude that this Ministry was
 “ founded in worldly Craft, politick Artifice, or secular
 “ Designs, or any thing else than impregnable Truth,
 “ and sacred Intention to save the World and make
 “ it Happy.

“ We may not say that God ordains the Sins of Men.
 “ It beseems not his Holiness and Goodness so to do. But,
 “ we see, he permits them. And since he does so,
 “ doubtless it is for Wise and Righteous Ends and
 “ Reasons that he does so. And what more immediate
 “ End or Reason of that strange Providence, that has
 “ permitted so much Contention, Animosity, and Di-
 “ vision thro’ all its Ages in the Christian World, what

“ more

“ more immediate Ends of such a Permission, I say,
“ does appear than these.

“ 1. That the Progress the Christian Doctrine and
“ Religion has made in the World, yea the continuance
“ of it there, is far more owing to the Providence and
“ Grace of God, than to the Union or united Counsels
“ and Policies of that Christian World itself.

“ And 2. That had there been any notorious Fraud,
“ Forgery or Imposture in founding and establishing
“ the *Primo Primitive*, or original Christian Ministry,
“ it had been discovered and exposed long ago. How-
“ ever, Churches, Councils, Ministers, or Members
“ of the Church, have disagreed in the Superstructure,
“ they have yet agreed in the Foundation, and agreed,
“ often to Seal it with their Blood.

“ The Consideration of this Office, thus instituted,
“ framed, and designed, may lead us to these further
“ Meditations.

“ 1. It must be owned, by all that acknowledge a
“ God and Religion, that the principal Business of this
“ Office is necessary and sacred. Is it not necessary that
“ the poor, blinded, foolish Inhabitants of the Earth
“ shou'd be taught their own Capacities and Dignity?
“ taught what they are, and what they are capable of
“ enjoying or suffering for ever! shou'd they not be
“ taught the Nature and Perfections of that God, in
“ whom they Live, and whom they are to Serve?
“ shou'd not they be taught his Law and Love, his
“ Mercy and Promises, and their Obligations and Duty
“ to him? Is it not necessary that sleepy Minds shou'd
“ be awakened? That drowsy Spirits and Faculties
“ shou'd be roused to spiritual Pursuits, and everlasting
“ Acquisitions? Shou'd not immortal Souls be called off
“ from the Follies and Nonsense of a distracted World; and
“ be set a flying tow'rs celestial Life and Immortality!
“ Sacred Work, to foment Religion, Love and all De-
“ votion to God! to diffuse and cherish Righteousness,
“ Integrity, Prudence, Peace, Goodness, and every Vir-

“ tue

“ tue in the World ! To controul and check the Passions, Humours, and Vices, that disturb States, embroil Kingdoms, and ruin Families and Souls ! Divine Service indeed, to advance the Name and Praises of the blessed God, and to help on the Joy, the Holiness, and Happiness of Man !

“ 2. The fulness of Duty, that is to be inculcated by this Ministry is truly admirable. What Part or Branch of humane Obligation and Office is here omitted ? They have natural Religion to recommend, and all, that can be supposed to be superadded by the Work and Obligation of Redemption, and the favour of a supernatural Revelation. What a wise sagacious Person was this *Jesus*, who, tho’ he travelled not out of his own Country, (as many Philosophers did far in quest of Knowledge) tho’ he was not bred up in the Schools ; probably, had never been at School, or learned Letters (yet cou’d not profess himself to be, as *Mahomet* does, the Prophet that cou’d neither write nor read ; for he was skilled in both) yet readily, out of his own Bosom, and in a narrow Compass, delivers all the Safe, Wise, noble Rules of Piety, Virtue, Goodness and Blessedness that can be found in any of the learned, famous Philosophers or Morallists ? Happy Disciples, that without beating their own Brains or tiring their Wit ; without the fatigue of long Journeys or Voyages, of learning many Languages or Notions, of reading many, or vast Volumes, cou’d easily, from their Master’s Lips, in a few Hours time hear more practical Wisdom and Goodness, than a *Solomon* or *Socrates* cou’d teach them !

“ 3. How inexpressible is the Love of *Jesus* to this dark deluded World ? We will not consider him now as Redeemer ; but an excellent Morallist, moral Philosopher, or Divine. By moral here, we mean not barely, that which teaches the mutual Duties of Mankind ; but that which teaches all moral Perfection ; *i. e.* perfect Piety and Righteousness, and consequently,

“ frequently, perfect Felicity. How intent is he upon
 “ promoting the Wisdom, Purity and Blessedness of
 “ Man! He takes to him twelve Associates (for after the
 “ Traytor’s Death, another is assumed into the Frater-
 “ nity) Articles and Agrees with them to undertake and
 “ pursue this Work first in *Palestine*, then in all the
 “ Countries of the World, whither they cou’d come,
 “ thro’ all Difficulties and Dangers, even to Death itself.
 “ He gives an Example by dying himself in the Service,
 “ and hireth them to do so too. For he gives them his
 “ Word and Promise, such Assurance as they believe,
 “ embrace and depend upon, that if they will be faith-
 “ ful to the Death, yea Sacrifice their very Lives in the
 “ Service of illuminating and purifying the World, he
 “ will make them more than Amends in a better blis-
 “ ful World. O noble, sublime, sacred Project! That
 “ thirteen Persons, to whom *Paul* of *Tarsus*, and *Bar-*
 “ *nabas* of *Cyprus*, one of the Levitical Family and
 “ Order, and others afterwards, were added, shou’d
 “ combine and confederate together to renounce all that
 “ was dear in the World, to run thro’ incredible La-
 “ bours, Travels and Sufferings, to lay down Life itself in
 “ the Work of instructing, reforming, and refining this
 “ World, in order to its Immortal Blessedness! O In-
 “ comparable Love and Good-will! Had a *Plato*, whose
 “ Philosophy is reckoned so Divine, or an *Aristotle*,
 “ whose Ethicks are so celebrated, or a *Socrates*, pro-
 “ nounced so Wise by the Oracle, done so, i. e. induced
 “ and gained a dozen Disciples to concur with him to
 “ make themselves Martyrs for the good of the World,
 “ How had they been celebrated and renowned? But
 “ it is well the best Divine had the greatest Love! This
 “ Honour belongs to *Jesus*, who thus endearingly and
 “ charmingly bespeaketh his adopted Fraternity; *Luke*
 “ xxii. 28, 29, 30. *Ye are they that have continued with*
 “ *me in my Temptations; and I appoint unto you a King-*
 “ *dom, as my Father has appointed unto me; that ye may*
 “ eat

“ eat and drink at my Table in my Kingdom, and sit on
 “ Thrones, judging the twelve Tribes of Israel.

“ 4. How Deep and Holy is the Design here of re-
 “ sunding all Honour and Glory into the Hands of the
 “ Eternal, Blessed God? The Lord Jesus, as great as
 “ he was in himself, and as much right as he had to
 “ make himself some great One, still empties himself,
 “ makes himself of no Fame or Reputation, but what
 “ his Works unavoidable bespeak, seeks not his own
 “ Glory (in separation from God's) but refers all to the
 “ Honour and Praise of God. The Scholars of Jesus,
 “ in Conformity to him, seek not themselves, depre-
 “ ciate their own Sufficiency, Wisdom, Power and
 “ Worth, and so return all their Glory to their Lord
 “ and Master. So from first to last the travelling Legates
 “ assume nothing to themselves, but ascribe the Glory
 “ and Honour of all, to their blessed Lord. Their
 “ Lord lifts it up into the Hands of God his Father;
 “ there it is lodged and left for ever. Seraphick design,
 “ to magnify the glorious God, as the *Alpha and Omega*
 “ the Beginning and End of all!

“ 5. The more I contemplate the Nature, Use and
 “ End, the Wisdom, Purity, and Goodness of this Mi-
 “ nistry, the more persuaded I am, that it was (princi-
 “ pally) ordained, not of Man, but of God; That the
 “ Religion that sets it up, and is set up by it, is not of
 “ Man, but of God; That the Code that contains the
 “ Original Charter of this Ministry, viz. The New
 “ Testament or Covenant of Jesus Christ, which 'is
 “ particularly his Covenant with his Ambassadors and
 “ Delegates is of Divine Original and Authority. What
 “ is there Humane or Terrene in this Office? What is
 “ there that can be supposed, suggested by the Spirit of
 “ the World, or by the (now) natural Propensions of
 “ Man's Heart and Temper? What is there that favours
 “ of Flesh and Blood? or of private selfish Disposition
 “ and Byass? Nay, what is there, that is not apparent-
 “ ly

“ ly Excellent, Heroic, Heavenly and Divine? And
 “ that does not loudly proclaim

Procul hinc procul ite prophani!

Avoid, Prophaneness! come not near!
 Nothing but Holy, Pure and Clear,
 Or that, that groaneth to be so,
 May, at his Peril, further go.

Herb.

“ And yet it is of this Order and Function thou hast
 “ wished to be! a Successor to those Holy Ones, whose
 “ Minds and Aims have fled beyond Earth and transi-
 “ tory Things tow’rds the blessed Eternity! O how
 “ long, how unfeignedly, blessed Lord, has thy poor
 “ Vassal craved to be added to the number of thy faith-
 “ ful Ones in this Service? How ambitious have I
 “ been of a Place among those thou employest in calling
 “ and collecting the Souls thou wilt call and glorify?
 “ How lovely have thy Tabernacles, sometimes appear-
 “ ed! How venerable, and yet sweet the Work that is
 “ to be accomplished there? How have I loved thy
 “ Name and Glory? wished that I might be made use
 “ of to embalm it, to spread the perfume of it, and re-
 “ present it grateful to the insensible World! O that I
 “ may have the Honour of turning some (one at least)
 “ from Darknesh to Light, and to the Inheritance of the
 “ Sanctified!

“ But yet how has my Heart recoiled? and Fear and
 “ Jealousy kept me back and forbid me to intermed-
 “ dle with sacred Things and Services? And how fit
 “ is it I shou’d withdraw, who am polluted and unclean!
 “ Sin runs thro’ all my Powers and defiles the Work,
 “ I take in Hand. What Communion can there be
 “ between Light and Darknesh? between boundless Glo-
 “ ry and a depraved Worm? How well may Flesh
 “ tremble, and Courage fail, and Spirits sink, when
 “ sinful Dust must approach the Courts and Presence

“ of the most High, and act the Intercessor with the
 “ Eternal God? Does a *Moses*, when called to such Em-
 “ ployment, refuse with a *send by whom thou wilt send*,
 “ send by whom thou wilt except by me, what just Ex-
 “ cuses then, may such an unformed Spirit, as mine,
 “ make? How reasonable is my Diffidence and Reluc-
 “ tance? who wou’d not fear walking on a Precipice,
 “ shelving over the Sea? who wou’d not dread a Ser-
 “ vice where the Charge is so awful, the Work so
 “ heavy, the Commander so jealous and so present, the
 “ Miscarriage so easy and so fatal? Does a *Jeremiah*
 “ decline, as Conscious of Youth and Insufficiency, how
 “ shall my disharmonious Soul presume to be the Mes-
 “ senger of the Lord of Hosts? Sense of greater Guilt,
 “ Vanity and pervading Iniquity may well make me
 “ throw down my Desires and Ambition; and when
 “ called to *Nineveh* to run away to *Tarshish*. Wo is
 “ me! I am a Man of unclean Lips and Tongue, and
 “ Hands, and how shall I speak on the behalf of the
 “ Lord of Life and Glory? Well may Corruption and
 “ Levity refuse the unequal Task and my sensible fee-
 “ ble Soul retire, as constrained to say.

But Thou art Fire, sacred and hallowed Fire,
 And I but Earth, and Clay, shou’d I presume
 To wear thy Habit, the severe Attire,
 My slender Composition might consume;
 I am both foul and brittle, much unfit
 To deal in Holy Writ.

Wherefore I dare not, I, put forth my Hand
 To hold the Ark, altho’ it seem to shake
 With th’ old Sins, and new Doctrines of our Land,
 Only since God does often Vessels make
 Of lowly Matter for high Uses meet,

I’ll lay me at his Feet:
 There will I lye until my Maker seek
 For some mean stuff, whereon to shew his skill,
 Then, is my Time ———

Herb.

“ Yet

Yet hast not thou enticed me into the severe Attire?
 " Has not the Necessity and Excellency of the Work
 " constrained me? Has not the worth of Souls, and
 " the esteem of their Salvation importuned me? Have
 " not thy Promises and Encouragements inflamed my
 " Breast? Hast not thou intilled an early Affection to
 " and Ambition for the hallowed Service? And wilt
 " thou not Teach me, Stand by me and Strengthen and
 " Comfort me! Being engaged, O help me to go on
 " and persevere! I see enough to encourage and ani-
 " mate? 'Tis an Incomparable Lord I have to serve.
 " 'Tis excellent Service I have to attend. But an un-
 " suitable unbelieving Heart flies off, and proves de-
 " ceitful. I see enough in an evil World to make
 " me Active and Diligent. The Harvest is great; but
 " I my self am infected with the OEcumenical Disease;
 " and that makes me Unskillful, Slow and Backward
 " to attempt my own and others Cure. O come, blef-
 " sed Lord, revive a languid Spirit! Recover lan-
 " guishing aims Desires and Essays. Help me to re-
 " view my Undertaking, my Self, my Sin, my Work,
 " my Succour, my Encouragement, and Guide me in
 " meditating my Commission and my Charge!

I will venture to give the Reader a Taste of the
 Piece it self, to which the foregoing was an Introduc-
 tion, by laying before him a Page or two of the begin-
 ing; they finely Breath the seriousness of his Spirit.
 In them he expresses the reverential Regard he bore
 to that Divine Majesty whose Servant he was, his ear-
 nest Desires and Longings after the Communication of
 his Grace, and his firm reliance upon him for need-
 ful Supplies of Strength and Wisdom to the Discharge
 of his Duty.

" Who wou'd not fear thee, O Lord, and tremble
 " before thy searching Eye, thy Purity and Holiness!
 " Unconceivable is thy Transcendent Essence! Incom-
 " parable Perfections are all thy Attributes. Incom-
 " prehensible Excellency fills up each Propriety of thy
 " Nature.

" Nature: When we set our selves to meditate thy
 " Being and Pre-eminence, we are lost in the amazing
 " Depth of necessarily existent Spirituality; over-
 " whelmed with boundless Majesty. When we speak
 " of thee, we darken Counsel with Words without
 " Knowledge; and form pompous Sounds that soon
 " outrun our Understandings. Wretched we, that are
 " at such a Distance from our God! that are so un-
 " acquainted with our good Creator, with his Beauty,
 " and Blessedness! O how little can we look beyond
 " this World, and things of Sense! How little can we
 " look into Heaven, and View that glorious Presence
 " that makes all the Joy and Happiness there! Ah!
 " must Earth still bound my Sight? and the Heavens
 " that proclaim thy Glory, still intercept my View of
 " thee? upward I look, and fancy I shou'd behold
 " more of God, more of that obliging Potentate, that
 " gave me Eyes and Light, and formed this splendid
 " World that surrounds me! O let not thy poor in-
 " spirited Dust live in Estrangement and Separation
 " from thee! unfit indeed is Dust and Ashes for such
 " Approaches. But thou hast called me to study thy
 " Word and Works; particularly the Beatific Work of
 " thy Redemption, and to stand near thy Presence. O
 " show thy self to me! Thou callest me to frequent
 " the Mercy-Seat, and make solemn Addresses to thy
 " Throne, and to converse with thee on the Foundation
 " of Royal Grace, O let me not still dwell in Darkness,
 " indisposed for heavenly Light and Fruition! Thou hast
 " display'd thy Glory in the Face of a suitable Mediator;
 " yet how little can I know of him who is the Image
 " of the invisible God! How little have I gained by
 " all my Attendance at thine Altar? Sindwelleth in me!
 " Darkness doth encompass me, and I am left to lament
 " Uncomfortable Exile from my God and my Lord
 " and Master. I have been told that they that wait on
 " the Lord shall renew their Strength, shall mount up
 " with Wings as Eagles; and must I be left to fade and
 " faint,

" faint, and thereby to the Accusation of Conscience,
 " that I have not regularly waited on thee! To me
 " then be the shame of my uncured Weakness and In-
 " disposition. Shall the diseased Eye complain of the
 " Sun? My Mind, and intellectual Power is disordered,
 " and needs thy wise illuminating Spirit. O anoint this
 " incorporal Eye with thy *Collyrium*, and shew me the
 " Wonders of thy Nature, and thy Son, of thy Law and
 " Love! Teach me to set thee always before my Face,
 " and to walk and work as continually seeing him,
 " that is Invisible! Thou knowest the impious Spirit
 " and Temper of our World, O suffer not thy poor be-
 " nighted Creature to be carried away with the same
 " Delusion! Thou knowest the Native Atheism of my
 " own Heart, O come, convince me thoroughly that
 " thou art, and art a Rewarder of them that seek thee!
 " O come, confute this natural Unbelief, that so easily
 " and so sadly besets me! This Unbelief that so deadens
 " my Heart, and spoileth my Work, and interrupts
 " my Peace, and walk with thee! How can I mini-
 " ster before thee, while unbelieving Suggestions ob-
 " trude themselves upon me! Thou canst easily dispel
 " them all and set me in thy Light. Thou canst make
 " me feel thy Power and Grace, by shedding Abroad
 " thy Love upon my Heart. O teach me to View
 " thee as my Succour, my Hope, my Joy, my End,
 " my All! While I must live and serve by Faith, let
 " vigorous victorious Faith be my Spring and Strength!
 " while I must wait at the Footstool, let me have the
 " Throne in View, and sometimes taste of those streams
 " of Life that flow down from the Throne! In all my
 " Ministrations may I look to thee, and hang upon thee,
 " and long for thee, and receive from thee the favours
 " of thy Servants! May I study divine Approbation,
 " and partake of the pleasant Tokens of it in spiritual
 " Communications to my Soul!

The Discourse it self is founded on that sacred Ca-
 non, or Rule, authoritatively sent to one early engaged

in evangelical Ministry. 2 Tim. ii. 15. *Study to shew thy self approved of God, a Workman, that needeth not to be ashamed rightly dividing the Word of Truth.*

Having observed that here is an Apostolical Letter sent after a former to a single Person (the Minister as well as his Flock having need of Line upon Line, Precept upon Precept) and that the most wise and suitable Instructions, Cautions, and Counsels are herein sent to *Timothy* by *Paul*, an experienced Officer in the Kingdom of Christ, one that for his time laboured more abundantly than others, and was now almost at the End of his Race and Toil. Having taken Notice, that the Representation of Affairs, that he has to leave with this young Soldier, who was to succeed him in the Campaign, is this, that, truly, 'tis a good Fight in which he has been engaged, 'tis a good Captain under whom he has served, one of whose Cause and Service, and Chains he has no Reason to be ashamed; one that will keep all that he has committed to him against that Day, that memorable triumphant Day in which the Soldier shall be Crowned; and that this great Apostle declares he can joyfully review and recommend his Fatigues and Battle, his Artillery and Art of War. *Thou hast known my Doctrine, manner of Life, Faith, Patience, and Persecutions; That he can attest the happy Issue of his Conflicts, the Love and Presence of his Captain, out of them all the Lord delivered me;*

Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge will give me, and not me only, but all that love his appearing. And that, having experienced the Captain's Favour and Grace hitherto, he can assuredly depend upon his Goodness and Constancy to the End. The Lord will deliver me from every evil Work, and will preserve me to his heavenly Kingdom. I say, having observ'd these things, he breaks out into the following beautifully warm and affectionate Expressions.

“ Thus does this experienced Warriour leave the
“ Field, the World, and the Militant Churches there-

“ in.

“ in. O highest Honour and Happiness on Earth; too
 “ high, one wou’d think for an imperfect Mortal! To
 “ have Heaven opened to Faith and Intellectual Pro-
 “ spect! to be posting thither and carrying others along
 “ with him by his Breath, and Sound, and Motion.
 “ Be encouraged now (poor timorous Soul!) in the
 “ triumphant *Exit* of this Veterane Soldier, who is
 “ gone of with so many *Stigmatu*, so many brands
 “ and marks of the Lord Jesus upon him! He could
 “ Glory in the very Cross of Christ and by it Climb
 “ from Earth to Heaven. Not only true and real,
 “ but great and weighty must be the Objects of Chris-
 “ tian Faith, and Hope, and Joy, that could thus
 “ support a Man of as great Sense and Wisdom as
 “ any of them all. He was once as great an Ad-
 “ versary to this Christ, and Christian Religion, as
 “ thy sinful Heart wou’d at any time encline thee to
 “ be. As prejudiced and mad was he once against
 “ the Faith and Holiness as any thou hast known, yet
 “ see him here laid Prostrate at his Victorious Ma-
 “ ster’s Feet, see him now Breath, nothing but Christ
 “ and his Death, and his Pity and Love to him: *The*
 “ *Grace of our Lord was exceeding Abundant.* The
 “ Lord Christ had surprized him in his bloody Career,
 “ had seized him for his own, and by Occular Demon-
 “ stration turned him to his own Side and Interest, and
 “ now he is full of Zeal for the Lord Jesus. It cou’d not
 “ be Dreams and Shadows, that wrought such a mighty
 “ lasting Change upon the Mind and Judgment. It must
 “ be something Evident, Powerful and Convictive, fear
 “ not to venture upon such a Foundation as can stand
 “ the shocks of Time, and the Tryal of foreseen Eter-
 “ nity, follow this Faithful Predecessor and Guide,
 “ who will lead thee to the Crown of Righteousness he
 “ is gone to receive, &c.

But it is time now that we return to the Thread of the Narration from this long Digression.

While

While he was at O—d and sometime after, he apply'd himself to a Careful and Diligent Study of the Controversy between the *Church of England*, and the *Dissenters*; being determined not to engage with either Party as a Minister, till he had thoroughly acquainted himself with it, and had gain'd sufficient Reasons for closing with one of them. His Inclinations were, as was observed before, to the Establishment. He thought he had the greatest Prospect of Usefulness in a Compliance therewith. If he had any Byass therefore either way, it was to that. But he did, as becomes a reasonable Man, a searcher after Truth, endeavour, to dispossess himself of every false Byass and Prejudice, and to seek after Truth impartially, and was resolv'd to embrace it wherever he found it, and whatever disgraceful Circumstances it might lye under. In all his Searches and Enquiries of this sort, he kept close to the sacred Scriptures. *The Bible, the Bible*, says the great and learned Mr. *Chillingworth*, is the Religion of Protestants, this was his Religion. This Book of God he had fixed upon as a Rule for himself, to this he payed a great Deference and Regard, and was more Desirous to know what that taught, than what Fathers, or Councils, or Synods had decided, and upon long mature Deliberation he came to have this sense of the Matter.

That Christ is the sole King in his own Kingdom; That he has left Laws and Rules sufficient for the Government of his Church; and that for Men to prescribe other Laws than what he has prescribed, to make other Terms of Communion than what he has made, or to enforce the Observance even of his own Laws, by other Motives, than what he has enforced them by, as by corporal Pains and Penalties, is so far to usurp his Throne, to sway his Sceptre, and set up themselves in his Place and stead.

Such a prescribing Spirit seems to accuse the Laws and Institutions of Christ of Insufficiency, and to intimate that there must be more, that the Church has need of
more,

more, that its Honour, its Order and Benefit require more, and that therefore the Governours of the Church must encrease their Number of Ecclesiastical Laws and Constitutions. But what is this, but to impeach the Wisdom and Goodness of the Churches Head? If such things had been necessary for the Being, or well-being of the Church, wou'd he not have instituted them? Such Matters might have been catholickly commanded by him, and been prescribed to the whole Church, or all the Parts of it, had they been of that Importance or Usefulness, the Prescribers of them wou'd make us believe. If our Lord wou'd have had his Minister in performing Divine Offices, to wear an *Alb*, as the Roman Priest does, as a Spiritual Coat of Mail, or Robe of Righteousness; If he wou'd have had his Minister (as the Grecian Priest does) breath or blow upon the Child that is to be baptized, in order to dispossess the Devil of his Seat there, he might easily have given such Commandment, and published his Will concerning such Particulars. The Reasons of such Rituals, if there be any good Reasons for them, were in being in the beginning of Christianity as well as now, and belong to one Part of the Church as well as another. The Matters themselves are capable of being made the subject of universal Legislation or Canonization, if our Lord had thought fit that they shou'd be so, and therefore the rigorous Prescription and Observation of them seems to argue and indigitate an Omission, Defect or Insufficiency in the Laws of Christ Jesus, and his Institutes, which may be supply'd and repaired by those that the Governors of the Church claim a Right to make; if not, they accuse their own Prescriptions as unprofitable and superfluous.

He cou'd not but think, that for Men to set up other Terms and Conditions of Communion, than Christ has established, is so far from being serviceable to his Church, and promoting the real Interests of his Kingdom, that on the contrary they are likely to do a great deal of Mischief, as having a tendency to Cashier and Invalidate

validate his own Laws and Institutions, and divert Mens Minds and Intentions from solid and substantial Virtue and Religion to meer empty Shadows, and insignificant Forms. For how can the Laws of Christ have their proper Force, and Place, and Dignity when they cannot, or may not avail to their proper Ends and Purposes without a Submission to those that the Church, this or that particular Church, is pleased to super-institute and super-add. If a serious Christian, one that believes all the Articles of the Christian Faith, and observes and obeys all the Precepts of the Gospel, is refused and rejected from Communion by a Church, because he can't pronounce all their *Sbibboleths*, or is Defective in an Ecclesiastical Ceremony or Ritual, what becomes of the Rules and Prescriptions of Jesus? Is a becoming Regard pay'd to them? are they not vacated and render'd of none effect by the Inventions of Men? How invaluable, how insignificant are they, in Comparison of the Additions they make to Christianity, seeing they will not procure Men the common Rights and Privileges of Christians without the other, and surely the more any Church values her own Prescriptions, the more hot and fiery Zeal she displays in maintaining them, and the more rigid she is in imposing them upon dissatisfy'd Minds, and in rejecting and condemning those, who, out of a Conscientious Deference to the Lord Christ, and his Wisdom and Authority dare not comply with them, the more daringly Schismatical, (however free she may be in affixing the Charge of Schism upon others) will she appear in the great Day of Account. He knew indeed that Non-conformists were charg'd by their Adversaries with Schism; a frightful Appellation! but upon considering the Matter he was sensible, that to refuse to comply with uninstituted Bands of Union in the Church of Christ, is not to be guilty of Schism. This will indeed lead Persons concerned to consider and debate what is instituted and what is not; but still the refusal of what our Lord never instituted as

a term of Communion cannot justly lay Persons under the Guilt of Schism, such a Refusal, may rather be esteem'd an Instance of Ecclesiastical Patriotism, a noble stand in Defence of the Rights and Privileges of Mankind, and be reputed accordingly a Piece of Christian Wisdom and Honour. Our Lord himself in the Days of his Flesh was ready to patronize his Disciples, in the neglect of some lawful Institutes and Traditions in the Jewish Church. It was one Cause at least, that the Apostles, in their Days, especially the Apostle *Paul*, that strenuous and undaunted Assertor and Defender of the Churches Liberty, warmly espous'd and pleaded. They always condemn unnecessary Impositions and Exactions. They disavow and protest against every yoke, that Christ himself laid not upon the Neck of his Disciples. They always oppose those that wou'd lay such upon the Church, and vindicate the modest conscientious Refusers.

It was with Mr. *Reynolds* a settled Point, that, in case any unevangelical Terms of Communion are set up in a Church, tho' the Matter of these Terms is not in itself unlawful, yet, considering to what a Station and Dignity these Terms are exalted, by being thus imposed, it may be not only lawful, but sometimes, even a Duty for Persons (having used due Measures to remove unevangelical Terms) quietly to withdraw from that Church, and constitute, if they can, another founded upon the uncontested Bonds of Catholick Communion. It will be easy indeed to harangue upon the Excellency of Peace and Union, upon the Lawfulness of the things required and the reasonableness of complying with them. But are these Topicks valid and conclusive in this Case? Here's a Power assumed, which, it does not appear, that the great Head of the Church, has intrusted any Church with on Earth, hereby the Terms of our Lord's appointing are unhinged and removed from their proper Sphere and Order. The Liberty of Christians is infringed. A Door is opened for great Licentiousness in Church Constitutions, &c. and we know that the Apostle has taught Christians to plead.

plead. 1 Cor. vi. 12. *All things are lawful, but all things are not expedient; all things are lawful, but I will not be brought under the Power of any, either of any Person imposing, or any thing so imposed. If then what is so imposed, be in its own Nature, or in its Circumstances or Consequences unlawful, it is much more plainly our Duty to oppose the imposing of it. Mr. Reynolds look'd upon himself, obliged both as a Minister and a Christian to Discountenance such Usurpation, and to endeavour to preserve, as far as he cou'd, to his dear and honoured Lord and Master his just Rights and Dues against all the Encroachments of Men. Persons might plead in Vindication of their assumed Power, that Christ has delegated it to them, that he had made them Rulers and Governors over his Heritage, but he wou'd demand their Commission, let them produce this, or lay aside the Pretension. They might argue that they succeeded the Apostles in the Use of such a Power. He cou'd not see any Justice in such a Pretension. Possibly the Apostles exhausted all the Power they had, that is, determined all the things that were proper and convenient to be determined, and consequently have left the Churches at Liberty, especially in any indifferent things that yet remain; no Power being communicated to any Persons to enjoin more, especially as Terms of Church Communion. But what was the Power of the Apostles? a Power to teach and enforce all things that their Lord shou'd give them in Charge. They were his Ambassadors, and they must declare only his Mind, and impart his Injunctions to the World. Therefore their Commission runs thus, *Mat. xxviii. 20. Teaching them all Things whatever I have commanded you, The extent is plain all Things, and the Limitation as plainly implied, whatsoever I have commanded you.* They were to deliver his whole Mind and Will, and nothing else. They had no Power then against the Lord Jesus, against his Authority, his Interest and Kingdom in the World. 2 Cor. iv. 5. *We preach Christ Jesus our Lord, and our selves your Servants for Jesus sake.* They*

They had no Power for the Destruction of Souls, but all for the Integrity and Edification of the Churches. 2 Cor. x. 8. *Tho' I shou'd boast somewhat more of our Authority which the Lord has given us for Edification, and not for Destruction,* The Extent of their Authority was to be employ'd for the Edification of the Disciples. They were obliged to take those Modes and Methods of sacred Worship, that conduced most to the Advancement of Knowledge and Holy Devotion. They had no Power, to enjoin Service in an unknown Tongue. Or if judicious Extemporary Prayer shou'd be found sometimes more Useful, than an unvaried Liturgy, they had no Power totally to suppress it.

They had no Power to reject those from Church Communion, that their Lord received thereto. That wou'd be Power against Christ himself, whose Servants they were. Rom. xv. 1. 7. *We then that are strong ought to bear the Infirmities of the Weak, and not to please our selves in Contempt of them, wherefore receive ye one another as Christ also received us to the Glory of God.*

They had no Power to judge, censure and condemn their Brethren for different Judgment or Practice in indifferent Things. Rom. xiv. 10. *Why dost thou set at nought thy Brother, for we must all stand before the Judgment Seat of Christ.* Or to lay a stumbling Block, a Snare, an Occasion of Sin in their Brothers way. This wou'd be a Power to Destruction.

They had no Power to impose indifferent Things upon dissatisfied Minds and Consciences. Their Authority did not extend so far as to oblige Christians to even lawful Things in Contradiction to their Light and Judgment. They cou'd not therefore make such merely lawful or indifferent Things, Terms of Church Communion to those that apprehended these Things to be Sinful. For,

1st. They give the Disciples a Rule not well consistent with such rigorous Exactions. They allow them a Discretionary Judgment in the things they are to Practise.

tise. *Rom. xiv. 5. Let every Man be fully perswaded in his own Mind. Ver. 4. Who art thou that judgest another Man's Servant! to his own Master he standeth or falleth.* In indifferent Things the Members of the Church must acquit themselves and their Consciences to God, for to him they are accountable.

2dly. Did they obtrude such indifferent Things upon those that cannot be satisfied in the Lawfulness of them, especially upon the Penalty of being debar'd the Privileges of Church-Communion, they wou'd force them, as much as they cou'd upon Sin and Damnation. *Rom. xiv. 23. For he that doubteth is damned if he eat; for whatsoever is not of Faith, or done with full Satisfaction of Mind that it is lawful is Sin. 1 Cor. viii. 12, 13. But when ye Sin against the weak Brethren and wound their weak Conscience, you sin against Christ. Wherefore if Meat make my Brother to offend, either against God, by Sin, or against his own Conscience by inducing him to act against his own Light. I will eat no Flesh while the World standeth, lest I make my Brother to offend.* How strongly does the Apostle here plead the Liberty of a scrupulous Conscience and dissatisfied Mind, in things supposed by others lawful or indifferent, cou'd he assert it in stronger Terms? One wou'd think rigid Ecclesiastical Imposers had never read these Words. He here plainly declares that to Act with a doubtful Mind and dissatisfied Conscience is Sin, and incurs great Guilt, and that to tempt Persons, by their Examples to act even in such Cases with a doubtful Mind and dissatisfied Conscience, is aggravated Sin. And therefore the Apostle wou'd rather eat no Meat while he liv'd, than by eating, encourage his Brother to do so against his own Light and Judgment. Now, surely they, who durst not by their Example, tempt their Brethren to act against their Consciences, sufficiently declare, that they durst not by Ecclesiastical Law and Prescription, desire them to act and offend against their own Consciences. In short, the Apostles never claim'd a Power, as I can see,

see, to determine Things indifferent consider'd as indifferent, *i. e.* the Things they find in a state of meer indifference, they do not prescribe, or plead a Power for such a Prescription. If any of those Things, an Abstinence from which is required of the Gentiles by the Council at *Jerusalem*, in *Acts* xv. were in themselves, absolutely considered, indifferent, yet it is enough for our Purpose, that the Apostles found, that such Abstinence from them was expedient and necessary in that time, and that state of the Churches. If these Four Things be in themselves unlawful *, then 'tis always necessary to abstain from them. If one or two of them were only necessary at that Season, while there was an Intermixture of believing Jews and Gentiles, and while the Jews, by reading of *Moses* every Sabbath Day in the Synagogue, were likely to be invincibly prejudiced against the Christians that shou'd eat things strangled or blood; and if such their Prejudice was likely to make them renounce Communion with the Gentile Christians, and almost to revolt from Christianity itself, surely, there was Necessity enough to induce the Council to enjoin the Gentile Churches, an Abstinence from such injurious Things, especially by such a placid and unimperious Admonition as this, *From which if you keep yourselves you shall do well.* However this Necessity was antecedent to the Canon, the Foundation, and not the Consequence of it.

Further. It does not appear that they claimed or exercised a Power, to enjoin Things to the Churches meerly because it was their Will and Pleasure to do so. *Sic volumus sic jubemus*, was never the Rule by which they proceeded. They wou'd not be so far Lords of God's Heritage. They neither plead nor produce any Commission for such despotical, arbitrary Power. They had rather abridge themselves of the Exercise of their Power, than seem Absolute or Arbitrary in any

* Vid. *Revelation examined with Candour.*

thing. They always lay before the Churches, either the Command and Commission of the Lord, or the Necessity and Exigences of the Case, inferential of their Duty, that so their Practice as well as their Faith may be sure to stand not on the Wisdom or Will of Man, but on the Wisdom and Will of God.

Would not Church Governors do well to consider these Things? and see whether they have not assumed Powers which the Apostles themselves never pretended to, and acted with a more High and Arbitrary Hand in the Church of Christ, than they did, whose Successors they pretend to be? Have they not run beyond the Attempts and Practice of such wise and great Precedents and Patterns? And who are these that claim to themselves this Character of Successors to the Apostles and those Powers that they had? Why truly weak and fallible Men, ordinary standing Officers in Christ's Church, oblig'd to bare Ministry and Service according to the Rules and Prescriptions that are deliver'd to them; that can by no means put in just Claims to those Measures of spiritual Wisdom and Illuminations, and to the same divine Gifts that the Apostles had, and consequently have neither Power nor Qualifications to make Rules for the Government of the Church, and enact Laws that shall oblige Men upon Penalty of Excommunication and Damnation. In a Word, it was Mr. *Reynolds's* Judgment, that all Persons let them assume what Titles or Characters soever they will, must be denied the Power of making Ecclesiastical Laws, about even meerly Lawful and indifferent Things, and that if any do Exercise such a Power, we are not obliged to own, and submit to it, nay, that we ought in many Cases to make a stand against it, and separate from those that assume it, and that the Persons who thus Lord it over God's Heritage, and not those who reject their Authority, and refuse their Institutions are the Schismatics.

Upon these and various other Considerations, and a full View of the particular Things, in Controversy between

tween the Church and Dissenters, He joyned himself to the Body of Protestant Dissenters, however contrary his doing so was to his Temporal Interests, and determin'd upon exercising his Ministry among them. But then he did not hereupon divest himself of Love and Charitable Regard to his Brethren of the Church of England. He hated the Thoughts of confining Christ's Church to his own Party, and Unchurcing and Unchristianizing all those that did not belong to it, such narrow-Soul Bigottry is utterly unbecoming a Christian, a Shame and a Disgrace to his Profession. Mr. Reynolds has beautifully expos'd it in a Poem, called, *An Epitaph upon Bigottry*, written by him in Latin, and Translated by his ingenious and intimate Friend Dr. Watts, and publish'd in his *Reliquiæ Juveniles*.

He was a Dissenter, but one of those, that are of a Peaceable, Moderate, and Catholick Spirit, who love the Image of their great Lord and master, in Persons of all Denominations, and doubt not of the Happiness of many of various Persuasions; that are willing to cultivate Peace and Union with all that hold the Head, that lament the Corruptions of the Church, and the fatal Divisions among Christians; who may rather be said to be constrain'd to leave the Church, than spontaneously to withdraw; who do not entirely dislike an Occasional and partial Communion with the Church that cast them out, (tho' at the same time, they cannot but think it an Injury to them, an Encroachment upon their Civil and Religious Rights, to have such Occasional or partial Communion forced upon them, and made the necessary Term of discharging civil Offices in the Society to which they belong) who finally reverence and value the Piety, Wisdom and Learning of the Bishops and Doctors and Professors of the established Church, and love *Irenicums* and *Adbortationes ad pacem*, the soft and balmy Discourses that serve to heal the Churches Wounds, and to cherish Love among Christians. Such, yea, I doubt not, many such Dissenters there are (such a one was Mr.

Reynolds) and perhaps it will appear when Ignorance, Pride, Partiality and Prejudice shall have spent themselves, or rather shall be cured by * the Spirit of Wisdom

* It is to be hoped that the chief Shepherd will in his Time pour out a Spirit of Wisdom and Love upon all the subordinate Shepherds of his Flocks; and that the Governors and Pastors of the Churches will thereupon discern and studiously avoid the great evils that have ensued the making unchristian Terms of Communion, and Censuring and Excommunicating those, that will not, cannot comply with them, and that they will fear to separate or seclude those from the Union and Enjoyments of the Church, whom the Head would have to be admitted there; That they will aim to keep sacred Ordinances pure and uncompounded as they received them from their Lord; That they will have Compassion on the Weak, and pay deference, to the strong (in Knowledge and Grace) that cannot comply with all humane Additions in divine Service; That they will not make any Unevangelical Rites, any doubtful Suspicious, Ceremonies and Observations, the Test of Church-Membership, the Terms of Church-Communion without Compliance with which Rites, Ceremonies, and Observations, Religious Persons, true Members of Christ's Catholick Church must be censured, despised, hated, refused from the Benefit of Divine Institutions, and excluded from the Society of the Church at Home. Good God! How long has such a Spirit and Practice prevailed. 'Tis an Age of Liberty in which we live. Great Britain pretends to admire it and almost to claim it as a Prerogative; Shall there not be the same Zeal shewn for Ecclesiastical as civil Liberty? Shall not Christian Churches love and use all that Liberty and Freedom, which their Head and Lord has invested them with. England has usually produced Ecclesiastical Patriots ever since the Reformation: But they have been too often treated as the Prophets of Old, silenced

dom and Grace, that they understood the Union of the Catholick Church, the Welfare and Peace of particular Churches, and were willing to pursue the just Methods thereto, (without Disparagement be it spoken) as well as any others. *But Wisdom is, or will in time, be justified of her Children.*

He kept up a very intimate and Friendly Correspondence with several of the Clergy; he contracted an early and very intimate Acquaintance with Mr. *Peirce of Northamptonshire*, a moderate Divine, of a Peaceable, Catholick and Pious Temper and Spirit. Dr. *Waddington* the late Bishop of *Chichester*, and Dr. *Waterland* and many others favoured him with their Friendship. Wherever he settled he was desirous to do Good to all, to the Bodies and Souls of Churchmen, as well as Dissenters, confined not his Charitable Regards to any Party; his great Concern was to be useful to Mankind, he was glad of any Opportunities of being so. How tender was his Compassion to poor Sinners, how earnest his

silenced and imprisoned, and sent out of the World, without perfecting their great and generous Designs. Perhaps in time, others will arise in higher Spheres, furnished with more Power and Interest, resolved to put a stop, (as much as may be in this imperfect State) to a prescribing Spirit and Practice, that is so apt to eclipse the Beauty and Purity of the Christian Religion, and cover and cloud the Face of Evangelical Worship, by introducing Things entirely foreign to it, and to unite and heal the Church upon plain evangelical Principles and Bonds of Communion. May the great Lord of Christians to whom all Power in Heaven and Earth is committed, plentifully pour out his Spirit upon his Church, and make it become like that truly Beautiful Primitive Church that we have an Account of. Acts iv. 32. The Multitude of them that believed were of one Heart and of one Soul, &c.

Desires to be an Instrument of saving some from Mi-
 sery and Ruin! Some Years of the Time from the
 Year 1699, to the Year 1706, he resided in the Family
 of Mr. *Foley* at *Prestwood*, in quality of a Chaplain,
 where he was much valued and esteemed, and treated
 with a great deal of Tenderness and Respect; where
 else he lived in all those Years, and where he preach-
 ed, I know not: I have no Information, from the
 Papers he has left behind him, on this head. I find
 only two occasional Meditations pen'd by him in that
 Time, which I will give the Reader.

*A MEDITATION on the STORM that
 happen'd in 1703.*

“ **F**riday Night, *Nov. 26. 1703.* I was at *Bristol*
 “ on which Night about 11 o’Clock, there arose
 “ a most hideous, violent South-West Wind that awak-
 “ ed and raised most of the Inhabitants of the City, un-
 “ cased many Houses, threw down many Chimnies,
 “ broke many Churches, particularly *St. Stephen’s*, which
 “ cou’d not of a great while be used: Blew up and broke
 “ down mighty Trees, drove the Sea to a prodigious
 “ Heighth; Ships were brought up out of the Channel
 “ at the Quay, and set upon the Pavement; Cellars
 “ were filled with Water at a great distance from the
 “ Water-side; Abundance of lately imported Goods were
 “ damnified if not spoil’d; Ships in the Harbour were
 “ either sunk or driven ashore; The Sea-walls torn, and
 “ the Marshy Countries laid a great way under Water.
 “ I hear not of any Life lost in the City, but many in
 “ the Harbour; Many Lives lost at *London*; many
 “ hundreds lost in the Navy on the Downs. The Rev.
 “ the Bishop of *Bath* and *Wells* and his Lady both kil-
 “ led by the fall of Chimnies, or part of their Palace
 “ at *Wells*.

“ Surely

“ Surely great God thou wast in this loud speaking
 “ Wind! Came it not from thee to awaken, rouse and
 “ alarm our dead stupid Souls? Came it not to sum-
 “ mon poor *England* to Repent, or to prepare to meet
 “ thee in thy severer Judgments? Surely thy Hand is
 “ lifted up, and yet we will not see! Thou art let-
 “ ting us see and feel the Vanity of Earthly Accom-
 “ modations and Possessions. The Air that gives us
 “ Breath may soon be our Terror and our Dread, Sleep
 “ may soon be chased from our Eyes, and our wonted
 “ Repose be frightened away by the Terrors of the Night,
 “ our pleasant Habitations may soon entomb us,
 “ and our refreshing Beds discharge the Office of a
 “ Grave. Great God! Who would not fear and love
 “ thee? Fear thee! for thy Judgments are made Ma-
 “ nifest. They are strong, sudden, surprizing and in-
 “ vincible. Love thee! for there is nothing else to be
 “ loved. In loving earthy Things, we embrace Bub-
 “ bles, Spectres, and Shades.

Nothing between two Dishes. — says the Divine *Herbert*

*Ter comprehensa manus effugit Imago,
 Par levibus ventis, volucrique simillima somno.*

“ Things below are as uncertain and fleeting as the rol-
 “ ling Winds that carry them away. O that I cou’d
 “ love thee, and rejoice in thy Love!

“ Blessed be thy Name that my Life was Safe! I
 “ might as well as others have perished in the Ruins
 “ of my Abode, and appeared, as well as Hundreds
 “ if not Thousands besides, on the other side of Death,
 “ on the Banks of the eternal World. But thou hast
 “ spared me, and allowed me here a little longer Time.
 “ I wou’d adore thy Long-suffering and applaud thy
 “ Patience. Thou hast made the Distinction between
 “ me and others that were hastily summon’d to thy
 “ Bar. O that I may now reckon that I have en-

“tered on a new Date of Life, and am more engaged
 “to live to thee, and devote my redeemed Time and
 “Days to thee, my God! O take this Heart which
 “thou hast saved and wash it for thy Self, and make it
 “clean for thy Habitation! Thro’ thine Indulgence it
 “beats and breaths still. O that it may beat and pant
 “for thee, and breath after Acquaintance with thee,
 “and Conformity to thee! O that I cou’d Walk with
 “thee, whom the whole Creation reverences, who
 “makest the Winds to be thy ministring Spirits! O
 “that now my so wonderfully continued stay in the
 “World may better serve and better praise thee!

“O that *England* may awake and hear the Voice
 “of this Rod! Surely, thou hast said, that while other
 “Nations are slain by the devouring Sword we shall
 “fall into thy Hands. And O how much better is
 “it to fall into the Hands of the Lord, than into those
 “of enraged Enemies! Their Mercies are Cruelties.
 “They wou’d have rased our Habitation, and raised
 “our Tides with Blood. God has gently admonished
 “and forewarned. O teach us to take the Warning!
 “and fly to thy Mercy and reconciling Covenant, that
 “we may not be consumed!

*A Meditation, penn’d upon awaking
 weary of Life, and sick of the thoughts
 of being again engaged in the same
 Round of Business, Labour, Study, &c.*

Monday, Aug. 21. 1704.

“**W**HAT ails thee, poor disordered Soul, that
 “thou awakest this Morning with so much
 “Impatience and Disgust at Life? What makes thee,
 “weary of thy Bed, weary of the World, and all a-
 “bout thee? What’s the Matter that such discontent
 “possessed

" possessed thee at the Thoughts of continuing still in
 " this World, and running on still in the same round
 " of Study, Labour, and Sleep as hath now continued
 " many Years, and of which thou seest no End?
 " What's the Matter, that the constant Succession of
 " the same things repeated over and over, as Eating,
 " Drinking, Studying, Preaching, Weariness and Rest,
 " so palled thy Thoughts just now, and made thee al-
 " most Sick with the Remembrance of the sad Fa-
 " tigue? Is Life a Burden? Poor Wretch! How dost
 " thou provoke the God of Life to cut it short in
 " Righteousness? How ungrateful art thou to the Fa-
 " ther of Spirits, who thus in wonderful Mercy pro-
 " longeth thy Life, which was thought a going long
 " ago? Does any Affliction encumber thy Mind and
 " Circumstances? Thou hast seen the afflicted weary
 " of Life, and the Extremity of the Affliction seemed
 " to be Apology enough! But, O, what Goodness
 " measures out thy Days! Thy Years, thy Nights, and
 " Days are crowned with Goodness! Dear Father, what
 " am I that thy Favours are so plentifully poured out
 " on me! That I am indulged all things richly to en-
 " joy! Who is more exempted from Distracting, Cum-
 " berfome Cares than I? O, Thanks, immortal Thanks
 " to my merciful God and Father! Last Night, thou
 " wast with a poor pained One, long laid on Bed, dis-
 " abled from Use of Hands and Feet. Were that
 " thy Case, some Reason there were, thou should'st be
 " conquered with the tedious Fatigue of Life. Wast
 " thou weary with Sin? Was it that, that made thee
 " discontented with Thought of continued, revolving
 " Time and Stay? That might be excuse indeed! Pity
 " 'tis that thou sin against God any more! Thou hast
 " despised him, abused him, grieved him long enough
 " already. But, alas! it was not that, which then a-
 " wak'd thy Impatience and Regret. Sin had little
 " Room in thy thoughts and repining Reflections. What
 " then is the Cause of this Distaste? It ought to be
 " searched

"searched and removed, that the Work of Life may
 "go on the sweeter. Had'st thou preached thy self into
 "a weariness of Life, by preaching the Day before the
 "Life and Immortality that is brought to Light by the
 "Gospel? Thou hadst been Meditating the Nature of
 "that Life and Immortality; the Place of its Abode,
 "the Time of its Enjoyment, the Means of its At-
 "tainment. And happy thou, if after such Meditati-
 "ons, thou couldst judiciously disdain this World, and
 "Life, and seriously say with *Monica* when talking
 "with her Son *St. Augustine*, about the heavenly state,
 "*Quid hic faciam adhuc?* What have I to do here still?
 "Happy Conference, that made the World in their
 "Eyes so Despicable and Vile! *Dicebamus talia, & si*
 "*non isto modo, & his verbis; tamen, Domine, tu scis,*
 "*quod illo die, quo talia loqueremur, & Mundus iste nobis*
 "*inter Verba vilesceret, cum omnibus delectationibus suis.*
 "But, alas, this was not thy Case. 'Twas not the
 "Thoughts of Immortality that then affected thee.
 "What then shall I make of thy nauseous Impatience
 "and Murmur? Was it nothing but unreasonable Dis-
 "quiet at the successive course of Life and Action?
 "Thou art weary of reiterating the same things over
 "and over. Life's Journey seems long enough to thee.
 "Thou art tired with it. O foolish Soul, dost thou
 "see what Spirit thou art of? O how many Considera-
 "tions hast thou to repress and repel this Impatient
 "Spirit!

"1. How many wou'd be glad of Life cou'd they
 "have it? How many are gasping now and breathing
 "out their Souls, that wou'd give all the World, if
 "they had it for a little longer stay: Their Souls are
 "expiring in these mournful Accents; O for more
 "Time! more Time! and hast thou too much?

"2. How great a Mercy is Life, such an accommo-
 "dated Life. And for what Use and End is it be-
 "stowed? O unthankful Creature, why has not thy
 "Creator trod out thy Life this Morning to the
 "Grave,

“ Grave, and trampled thy Soul to Hell? Hast thou
 “ not Life for the End of loving God, of serving him,
 “ and laying hold of Life and Immortality?

“ 3. Hast thou made thy Peace with God? if thou
 “ hast not there is Work enough for thee? And new
 “ Work too, to repent and believe, and turn to God.
 “ If thou hast, thou hast good Work, new Work still,
 “ to rejoice in God, to rejoice in Christ Jesus, to rejoice
 “ in Hope of the Glory of God, to solace thy self in
 “ the hopeful Views of Life and Immortality of all
 “ the Joys of Heaven.

“ 4. What hast thou done for God and for the
 “ World since thou camest into it? O mayst thou not
 “ be ashamed of being weary of the World, when thou
 “ hast done so little in it? Made so little Use of thy
 “ Time, since thou hadst it? May not the World be
 “ ashamed of thee? O redeem Time, fill up the Sea-
 “ son of Life with better Service.

“ 5. Hast thou not a longer Leave to act for God and
 “ Heaven? a longer Season to be growing in Grace, lay-
 “ ing up Treasure in Heaven, and making ready for
 “ the Bridegrooms Appearance?

“ 6. Art thou willing to die if thou mightest have
 “ thy Choice? If not, what Folly and Hypocrisy it is
 “ to be weary and fatigued with Life? I fear were it
 “ offer'd thee thou would'st be loth to leave Life and
 “ this World. O, the other World is dark and strange!
 “ Death's Passage is dismal and obscure. Cease then
 “ thy seeming Weariness and Impatience. Consider
 “ the Work of Life. Remember Death will come soon
 “ enough: Its well if it come not before thou art ready
 “ for its Approaches, and willing to go at its Call. Bless
 “ thy God for his Patience and Goodness. And beg
 “ him to Teach thee so to number thy Days, that thou
 “ mayst apply thy Heart to heavenly Wisdom. Be
 “ diligent in thy Master's Work. View Eternity a dawn-
 “ ing, and then Time and Life will not seem long.

In the latter End of the Year 1705, or the beginning of the next, he had an Invitation to settle at *Gloucester* as a Co-Pastor with Mr. *Forbes*. Being determined in all things, especially in undertaking a Pastoral Relation, to follow the divine Conduct and Direction, so far as it was signified to him, he earnestly fought to God for it in this Case, and was very importunate with him to shew him the Way which he wou'd have him to choose. He was Sollicitous to have his Way clear, and to come thither with the Unanimous Approbation of the People to whom he was to Minister, as knowing how much his Usefulness among them depended upon this; and with the free consent of Mr. *Forbes*, with whom he was to join Services there, as being necessary to his Comfort, till he had full Satisfaction upon these two Heads, he cou'd not think of settling among them; but when he found he had these, and as he trusted, the Concurrence of God also, he accepted the Invitation, and came to them in *June* 1706. With what holy fear and trembling he entred upon this Relation to the Church at *Gloucester*, with what Diffidence, with what low and humble Thoughts of himself; what were his great Ends therein; what earnest Desires he had to be an Instrument of promoting the Interests of their Souls; and what settled Purposes and Resolutions he formed to exert his utmost Endeavours to be so, will appear in his *Debates* with himself upon his coming thither, and entring into the Pastoral Relation to them.

June 1706.

“ Now I am come down to *Gloucester*, being unanimously invited to be Minister to a Congregation there,
 “ long was this Affair in Concertation. But at last the
 “ Way and Call seemed fair, open and clear. But why,
 “ Dear Lord, must my Way at last be entangled and
 “ embarrassed? After Consultation of the Case, and
 “ Promise given to this Church to come down to their
 “ Service, why must two other Congregations, endeavour
 “ to intercept my Way and strive by Prayers and Tears,
 “ either

“ either to prevent my coming hither, or at least to
 “ make it Heavy, Anxious and Troublesome.

“ Must thy Providence be cloudy? must my Path be
 “ shady and obscure? Is it not as easy for thee to
 “ shine about me with thy Light, and cause me to see
 “ my Way, that I may know both I and my Way do
 “ find Favour in thy Sight?

“ I consulted thee before I came, before I intended
 “ to come. I was willing to go, wherever thy Grace
 “ shou’d crown and prosper my poor Ministrations. In
 “ some Measure mortified I had been by the Decease
 “ of many Ministers of late. In some Measure resigned
 “ I was to follow thee wherever I judged, I might most
 “ usefully labour, and best serve thee. It was upon
 “ such Hopes I came hither. Here I had formerly
 “ Confessions made to me by some, that Good had been
 “ done, by my Ministrations, to their Souls. Here a
 “ Prospect was set before me of doing more such good.
 “ Here I had formerly been invited; had then refused
 “ it, but upon Reiteration from Pastor and People,
 “ thought my self obliged to accept it.

“ But my Departure from *Staffordshire* is made dif-
 “ ficult and uneasy. One Congregation besets me with
 “ Importunities to come and serve there. That can’t
 “ be done. Promise is past before-hand to come down
 “ to *Gloucester*, yet their Moans and Intreaties afflict
 “ me. Then a Letter from a * Minister of another
 “ Congregation is order’d to intercept me on my Road,
 “ and to tell me, *That did I but see and know what*
 “ *he does, both as to my Acceptation there, and the great*
 “ *Probability, there is of abundance of Service being*
 “ *there done to the Interest of Christ, my Heart wou’d*
 “ *tender them so far, that it wou’d be a difficult Task*

* *What Congregation he refers to here I can’t tell, nor
 what Minister, tho’ I suppose the latter to be Mr. No-
 ble, of Bristol.*

“ *to perswade me to settle any where else. And addeth*
 “ *these Words enough to make ones Bowels yearn. O,*
 “ *Sir, cou’d I tell you the earnest Wishes, Desires and*
 “ *Longings both of my Self and Congregation, for your*
 “ *being and labouring here, it wou’d melt your Heart,*
 “ *(I’m sure it does mine) to think of fixing your Place*
 “ *of Service any where else.*

“ Ah Lord ! What shall I say ? What am I that
 “ poor Congregations shou’d be so Sollicitous to gain
 “ me among them ! Weak is my Voice ; Small is my
 “ Strength ; Many my Infirmities of Body. Many my
 “ Sins and Disorders of Heart and Mind ; Many my
 “ Provocations and Forfeitures of thy Presence, Bless-
 “ ing and Grace. Alas ! how great is my Unbel-
 “ lief and stupid Insensibility ! How cold, and dead
 “ is my Heart in my Ministrations ? And can they
 “ then kindle Life and Spirit in any ? How ready am
 “ I at every turn to throw away thy Work and Wish,
 “ that I were no more to speak in this Name ? But
 “ surely thou art enticing me and drawing me on by
 “ the Acceptance thou art pleased to afford me among
 “ thy People. Many, many Congregations have de-
 “ sired and invited me among them, I have wondered
 “ at the Reason of their Desires. But I bless thee,
 “ Lord, for the Room thou hast allow’d me in thy
 “ People’s Hearts, and for the Acceptance my poor Ser-
 “ vices have met with where ever I have come. Here-
 “ by thou hast sometimes melted and dissolved my
 “ Rage, hast led me on from year to year, in Hopes
 “ that at last some spiritual saving good may be done.
 “ But, Lord, I wou’d know my self and admire thee.
 “ Vile Dust I am. Thy Ways are far above ours. Wilt
 “ thou out of the Mouths of Babes perfect and ad-
 “ vance thy Praise ! Blessed be thy Name ! Wilt thou
 “ in Weakness shew thy Power ! Blessed be thy Name !
 “ But, blessed Lord, I must distinguish between soft-
 “ ning the Heart and pleasing the Ear, between effec-
 “ ting saving Work, and raising popular Esteem and
 “ Applause.

" Applause, was it the last thing I aimed at? Will that
 " content me? No, Lord, thou knowest it was not.
 " Thou that knowest the Heart, knowest it will not
 " content me. What's a little popular Breath! How
 " vain, how injudicious, how fantastick! A Bubble,
 " a Vapour, a Toy! 'Twas not for that I enter'd in-
 " to thy Service and put on the severe Attire. 'Tis
 " not for that I study and wait, and pray. Give me
 " Children or I die. O that I might beget some to
 " thee in Christ Jesus thro' the Gospel! 'Tis thy Glo-
 " ry and Praise is my Thirst and End, and Aim. 'Tis
 " thy Kingdom, the Coming, and Increase of thy King-
 " dom is my Hearts Desire and Prayer. And Lord,
 " shall I have none of that Honour and Happiness of
 " espousing any Souls, that I may present them, as a
 " Chaste Virgin to Christ? O my Leanness, my Bar-
 " renness in the preaching of the Gospel! What, must
 " I go Childless, and produce none for thee, and thy
 " Son? Wo is me! sad that none of that Joy must be-
 " long to me! Truth, Lord, I am unworthy! I am
 " too base and vile! and perhaps, if I shou'd hear and
 " see Converts coming in by my Ministry, I shou'd
 " not be able to bear it. Perhaps I shou'd be lifted
 " up, and forget thee, perhaps I shou'd value my own
 " Integrity, Zeal, and Power, and impute thy Work
 " to my self and services. Perhaps thou seest it need-
 " ful thus to tame my Pride, and keep me humble.

" But, Lord, must I always go thus bereaved of my
 " Hopes and Ends and Desires? How many of thy
 " Servants have been successful in the Conversion of
 " Souls? I have heard of thousands by one Man, even
 " in the latter Ages of the World. But how free and
 " sovereign is God in this as well as other Affairs?
 " Some must turn many to Righteousness, some few,
 " some none. Righteous and Holy are thy Ways, O
 " King of Saints!

" But now Lord, here I am! What would'st thou
 " have me to do? What hope I for? What wait I for?
 " my

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“ my Hope is even in thee, to thee must I look, my
 “ Expectations must be from thee, my Trust must be
 “ in thee. Thou can’st make my Arrival here joyous
 “ or grievous.

Now I am here, what wilt thou do with me,
 None of my Books will show;
 I read and sigh, and wish I were a Tree,
 For then sure I shou’d grow
 To Fruit or Shade.

Herb.

“ Shall I be neither? neither Fruit, or Fruitful in
 “ my self, nor Shade and Refreshment to others? Poor
 “ Soul, how empty, vain, and insignificant art thou!
 “ unable to serve the Lord, or serve thy self, or others!
 “ indisposed for thy Lord, dead and lifeless in thy self
 “ and towards thy own Affairs, and towards others al-
 “ so! But, Lord, I come to thee! O quicken and heal
 “ me! Else Sin and Unbelief will ruin thy Work and
 “ my Soul! O evil desperate Heart of Unbelief, that
 “ is still seducing me from thee, the living God!
 “ Thou knowest, Lord, what I want, and what I crave.
 “ These things wou’d I humbly earnestly beg of thee.

“ 1. That my Spirit may be adapted to the Gospel
 “ of thy Son, the Gospel I am to bear! ’Tis divine,
 “ let me be so, partaker of the divine Nature! ’Tis
 “ heavenly let me be so; heavenly in Mind, Affection,
 “ Conversation! Let thy pure spiritual, holy Gospel,
 “ be imprinted on my Heart! So let me carry the fa-
 “ vour of it, and spread the favour of it among thy
 “ People!

“ 2. Give me the Hearts of this People! If I must Mi-
 “ nister among them, let me have their Affection and
 “ Love! Otherwise I am not like to do them much
 “ Good. And their Hearts I ask that I may gain them
 “ for thee, and present them to thee. Their Affection
 “ I desire, as a Means to lead them into thy Truth,
 “ and to instill thy Word into them, that they may be
 “ drawn to and built up for thee.

“ 3.

“ 3. Give me a Love to Souls! an Esteem and Value for Immortal Souls! This I greatly need; I have seen so much of their Sin, and Blindness and Folly, I am in Danger of undervaluing and slighting them all; I am in Danger of letting them go on in their affected Darkness and Corruption without being concerned for them. And if so, how shall I pull them out of the Fire? How shall I Compassionate them, and Pray, and seriously Preach and Mourn over them? How shall I study for them, and labour and serve for them, if I do not love them? O for some Drops of that Love wherewith the Lord Christ loved his Church and gave himself for it! O for some of that Love that breathed out this Charge. *Take heed to the whole Flock, over which the Holy Ghost has made you Overseers to feed the Church of God, which he has purchased with his own Blood!* O for more Love to poor Souls, who must ere long be in another World! Lord, help me to Love them, and in Love to serve them, and pray, and wait, and watch for their Salvation!

“ Lord help me in my Preparations, Bless me in my Ministrations! Guide my Mind to suitable Subjects, to sweet, good, useful Matter on those Subjects! Help me to approve my self to thee, to thy Flock, and to the Consciences of them that hear me! Help me rightly to divide, and then to distribute the Word of Truth! And so, Lord, Bless thy Word! O let me not think and study and preach in Vain? How long have I done so already? Good, dear Lord, give me some Souls! What must I have none to be my Crown of Joy and rejoycing in the Day of the Lord Jesus! What is thy Spirit restrained! O pour him out, and let me see the Successes of thy Gospel! O let it go forth not in Word only, but in the Holy Ghost, and with Power! Lord, support, revive and encourage me, by drawing Sinners unto thy self, by my Calls, Invitations and Services!

h

“ 5. Lord

“ 5. Lord lead me not into Temptation! Rescue
 “ me from the Temptations my Spirit and Temper is
 “ incident to, from the Temptations my Office and
 “ Calling is attended withal; from the Temptations,
 “ the Age, the Place, the Company wou’d lead me to!
 “ Let no Temptation befall me but such as is com-
 “ mon to Men, and such as thy Grace shall carry me
 “ thro’! If I meet with Approbation and Success, O
 “ preserve me from Pride, Arrogance and Presumpti-
 “ on! O slay Pride, that radical, native insinuating
 “ Sin! O keep me humble, dependent, watchful, ten-
 “ der! Upon disappointment and failure of Hope, keep
 “ me from Sinking and Despondency! Stay my Heart
 “ on thee! Let me not be tempted to throw away thy
 “ Work, to despise thee and thy Service as useless and
 “ unprofitable! O prevent the hideous Temptations that
 “ have sometimes beset me! Keep me from the Temp-
 “ tations of a frowning World, from the Temptations
 “ of a flattering World! Particularly, Lord, I beg, and
 “ beg again, keep thy poor Servant from Presumptious,
 “ Scandalous Sins! Keep thy poor Servant from all
 “ Scandalous Sins! The God of Mercy forbid that I
 “ shou’d be a Scandal to that Gospel, I have preached!
 “ How many by their falls have been a shame to the
 “ Lord Jesus and to his House and Ministry! Lord,
 “ I desire, unfeignedly (as far as I know my own Heart)
 “ I desire, thou would’st take me hence and lay me
 “ in the Grave, rather than suffer me to fall into such
 “ Pollutions of the Flesh, as will shame and scandalize
 “ thy Name, and holy Truth! Wo to the World be-
 “ cause of Offences! Offences have come in this dege-
 “ nerate Age; the World has been offended, and pre-
 “ judiced against thy Ways and Laws and Servants.
 “ Stars have fallen. Religion has been ridiculed. Wo
 “ to the Man by whom the Offence cometh! The
 “ God of all Grace preserve me, from every evil Way,
 “ and evil Work, and keep me to thy heavenly King-
 “ dom!

“ 6. Be

“ 6. Be pleased to let me see this Congregation edified; built up in Faith, Unity and Love, confirmed, strengthened, established in all the Peace, Hope, Purity, and Comfort of the Gospel! *Amen, and Amen.*

It was his constant Custom to keep *February 19*, or *Shrove-Tuesday*, fall on what Day it wou'd, Holy to God, he being Born on that Day in the Year 1666 7, he frequently then pen'd a sacred Meditation concerning the Goodness of God to him in preserving him and maintaining him in Life, and took the Opportunity of solemnly renewing his Covenant with God. Several of these Meditations are still in being; I shall give some of them, to the Reader as they shall occur in the Course of this Narration. The following was written at *Gloucester, February 19. 1708.*

“ I cannot, says he, but judge my self this Day 42 Years of Age, so long has God preserved an infirm Body, an unprofitable Life.

“ Ah my God! I am less than the least of all thy Mercies! What am I that hitherto thou hast preserved and saved me! Thou hast been the God of my Life and Days. Thou hast brought me into the World, who might have ever lain hid in the Night of Non-existence. 'Twas thy eternal Counsel that I shou'd have a Being, and be excluded from the World of perpetual Nothings and Non-Entities. 'Tis for thy sole Pleasure that I am and was created. Thy Wisdom and Blessing gives Man the Power to be a Parent. But when he is so, he knows not what he produces. He knows not what the seminal prolific Matter and Virtue is. He cannot determine and draw the first Lines and Lineaments of the designed Offspring. He cannot range the invisible Strings and Fibres in their proper Places and Order: He cannot diversify the strange Mass into the several sorts of Contexture; that are requisite to the several Parts of the human Body; so that some shou'd be bony others fleshy, some tendinous, some muscular, some membranous,

"braneous, some solid, some fluid, some rigid, some
 "elastic. He could not determine, the number of the
 "Parts, their mutual Proportions, their Dependencies,
 "and Connexions, distances and various Offices in them-
 "selves and Subserviencies to each other. 'Twas not
 "he that prepared those Organs and Vessels, that are of
 "no Use in the Womb, or that provides the *Fetus*
 "with its Nourishment there. 'Tis not Man that as-
 "signs it its just Dimensions, its Sex, its Features, its
 "natural Humours, its Genius, and Inclinations.
 "'Tis not Man that gives it its Life, its Soul, its Ca-
 "pacity to grow up to Speech and Understanding
 "and Knowledge.

"This was thy doing, most Wise and Mighty One!
 "I am thine, thy Formation and Workmanship, thou
 "hast fashioned this Tenement of Clay. If I was not
 "in *Minimo* formed (as some Philosophers wou'd say)
 "in the beginning of the World, and lodged in the
 "Body of the first Parent of Mankind, and was not
 "translated down, thro' the Bodies of all my Ancestors
 "to this Day; 'twas thou that camest and quick-
 "enedst me at the just Time of Life. 'Twas thou
 "that didst draw out this complicated Structure of Bones,
 "that are the Pillars of the Fabrick. 'Tis thy Wis-
 "dom did determine their Number (above two hundred)
 "their Places and Situations, their Magnitudes, Cavi-
 "ties, and different Contextures; thou didst assign their
 "several Insertions and Conjunctions, their Uses and
 "Employments. Thou didst ordain their Strength
 "and Stability, their Figures and Power to grow, till
 "they had reached their Convenient Dimensions. Thou
 "didst prepare the Sinews and Strings by which they
 "are so closely and constantly held together, notwith-
 "standing their various Revolutions and Motions. 'Tis
 "thou, O Lord, hast covered them with muscular Flesh,
 "so fitted exquisitely for the agitating and moving of
 "them. Thy Wisdom has so curiously tied these Muscles
 "by their Tendons to their Bones.

" 'Tis

“ 'Tis thy skill, O God of Wisdom, that has
 “ formed the strange Contexture of the Brain, which
 “ seems to be but a Mass, or Hank, of most fine con-
 “ torted Vessels. Thou hast given it its Use to be the
 “ principal Seat and Organ of the most noble Ope-
 “ ration of its bright Inhabitant the Soul. Thou hast
 “ clothed it with its double Membranes, and surround-
 “ ed it with a Wall of Bone. Thou hast drawn the
 “ Nerves from thence, and sent them to convey Sense
 “ and Motion to the utmost Territories of this vital
 “ Castle.

“ Thou hast set the Heart on Working and telling
 “ by its uninterrupted Pulse, the transient Moments of
 “ human Life. Thou hast prepared its vital Flood, by
 “ which it Waters and impregnates all the adjoining
 “ Coasts, Thou hast prepared and cast the several
 “ Conduits, by which its carried to the remotest
 “ Borders, and brought back again to its great
 “ Canal and Cistern. Thou hast formed and pla-
 “ ced in the Course and Current of this Scarlet River,
 “ the many Pumps and Forges, the many Stills and A-
 “ lembicks, that must extract the various Liquors and
 “ Juices, must fashion the several solids and secretions
 “ that must repair Decays, must preserve and continue
 “ the animated whole.

“ Thou hast made the Belly and Stomach for Meats,
 “ given that variegated Vessel its Power to macerate,
 “ concoct and chylify those very many sorts of Solids
 “ and Fluids, that are wont to be lodged there. Thou
 “ hast wisely ordered and ranged all the Organs, that
 “ must prepare the Chyle, impregnate it with useful
 “ Juices by the Way, and pour it into the Ocean of the
 “ Blood. And, thou hast appointed and set up all those
 “ Excretory Passages by which the uselefs Dregs must
 “ be carried of to keep the Body sound and clean.

“ O wonderful are thy Works, O Lord! in exquisite
 “ Wisdom hast thou made them all. How curious is
 “ this weak and tottering Tabernacle! A Monument of

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“ thy Praise! But O how small a part of it is known,
 “ or can be investigated by mortal Disquisition!

“ But O how much more unsearchable is its ration-
 “ al Inhabitant? How unsearchable are its Essence
 “ and Substance? Its Properties and Faculties? How
 “ unsearchable its Origin and Production? Its Opera-
 “ tions, Appetites, and Motions? How unsearchable is its
 “ Conjunction and Union to the Body? Its Dependance
 “ on it, Sympathy with and Passion from it? How
 “ unsearchable is its Pollution and Defilement, its Re-
 “ storation and Advancement! But such a Thing am
 “ I; and by thine Appointment and Purpose, blessed
 “ Lord, this Thing I am. An embodied Spirit. An
 “ inspirited System of Organs. A Spirit incarnate. An
 “ animated machine of Flesh. An Inhabitant and Mem-
 “ ber of a lower World than that of Angels, but of a
 “ World designed to know and serve thee. And shall I
 “ not know, and shall I not acknowledge thee, my
 “ God! I adore thee my Maker, my Lord, my End.
 “ I this Day recognize thy Title to me, thy Propriety
 “ in me. Lord, thine I am, and none but thine, thee
 “ wou’d I admire, in thy Title, and Propriety wou’d
 “ I rejoice.

“ But, Lord, tho’ I am thine, made for thy self
 “ and Service, how little have I done for thee? This
 “ Day wou’d I review the forty Years I have had in
 “ the World! and upon Review, I find my self to have
 “ been like the Company thou ledest forty Years in
 “ the Wilderness, unbelieving, repining, ungrateful,
 “ disobedient. Alas! how little have I followed thee!
 “ how little known and served thee. O the Dark-
 “ ness of my Mind still! O the Leanness and Fee-
 “ bleness of my Heart! Gracious Lord, pardon the
 “ Sins of forty two Years. O how many must they be!
 “ O the Sins of Thoughts and private Musings! O the
 “ Sins of Will and Heart and Desires! O the Sins of
 “ Words, Actions and Conversation! O my Omissions
 “ and Negligences! O my Inadvertencies, Impruden-
 “ cies

“cies and Follies! O my Sins of Youth and tender
 “Years! O my Sins of Manhood and riper Age! O
 “my Sins against Knowledge and Apprehension!
 “Against natural and revealed Religion! O my Per-
 “sonal and Relative Sins! Sins that befall me as a
 “Man, as a Christian, and a Minister, or against all
 “those Bonds and Obligations? O wretched Man that
 “I am, who shall deliver me from this Body of Death,
 “and from all these Bonds that demand me unto Death
 “and Destruction!

“But dearest blessed Lord, I wou’d still stand to
 “the Covenant made with thee in thy Son! I wou’d
 “have it, as such I sealed it, an everlasting Covenant.
 “In and by that Covenant, and thro’ the Blood of
 “the Mediator of it, all these numerous, numerous,
 “scarlet aggravated Sins are cancelled and scored. Thy
 “plenteous Mercy pardons them all. O the tender Mer-
 “cies of my heavenly Father! O the plenteous Re-
 “demption of the Lord, my Master! O the glorious
 “Gospel of the blessed God. This Covenant I own
 “and approve this Day. This Covenant wou’d I re-
 “new and ratify next Lord’s Day in the Supper of thy
 “Son. Dear Father, bid me welcome! Prepare Heart
 “and Mind! Shew me thy self and thy Son! Smile up-
 “on me with thy pleased Countenance! Enlarge me
 “with the Joys of thy Spirit! and thereby say to my
 “Soul, be of good Cheer, thy Sins are forgiven thee!

His Removal from Gloucester to Shrewsbury.

HE staid not a great while at *Gloucester*. Mr.
Tallents of *Shrewsbury* dying, and after him,
 Mr. *Benion*, who for some Years had Taught an Aca-
 demy there, a double Vacancy ensued, which Dr.
Gyles and Mr. *Reynolds* were fixed upon to fill up. Very
 h 4 pressing

pressing were the Sollicitations' of the Church there, to have him settle among them, and accept a pastoral Relation to them; and many Ministers concurred with them, and did all they cou'd to perswade him to go thither, knowing him to be a Person very well qualified upon the Account of his Learning, Piety, and Prudence, both to bear this Relation to them, and also to assist in the Educating of Youth for ministerial Work, the Scheme being to keep up the Academy there under him and Dr. Gyles. It was some time before he cou'd be prevail'd upon to comply with them. He thought the Providence of God had so clearly directed his Way to *Gloucester*. that it wou'd be wrong for him to think of removing. But having seriously consider'd the Affair, and according to his usual Method sought to God for Direction, and used all other prudent Ways to know his Will herein, and seeing a large Door opened for more Extensive Usefulness, than he cou'd expect in the Post he was already in, he thought it his Duty to go thither, and accordingly came and settled there *July 8. 1708.* Upon which Occasion he writes thus the 8th of *August* following.

“ Lord what am I? and where am I? I thought
 “ thy Providence had led me down to *Gloucester*, and
 “ did it not so? Whose way cou'd be more clear
 “ and open! What then do I hear? How came I now
 “ to *Salop*? Was not thy Hand here also? Did it not
 “ direct me hither? How else was the double Breach
 “ made there in so short a Time? How came the Church
 “ there to pitch upon me, and so concordantly to unite
 “ in me, unseen, unheard, unknown? How came so
 “ many Ministers (of such distant Cities and Places) to
 “ concur in soliciting me hither? How came so many
 “ Co-incidencies to occur opening my Way and inviting
 “ me hither? Lord hadst thou no hand in all these Trans-
 “ actions? or no approving Hand? or must none of
 “ thy Mandatory Preceptive Will be learnt from thy
 “ Providences? or were those Providences for Tryal
 “ only

“ only or for Judgment? Lord I am afraid, amazed.
 “ How Mysterious are thy Ways? Was it thy Plea-
 “ sure to make Room for better service at *Gloucester*!
 “ so let it be, and blessed be thy Name. But what
 “ then shall poor *Salop* do with such a Servant? or was
 “ poor *Gloucester* in Judgment to be deprived of such
 “ Services? O pity that Church! and pardon Forfei-
 “ tures, if any such have been made! preserve their Pa-
 “ stor, and provide them needful faithful Assistance!

“ Lord, here I am! what shall I say, confounded
 “ and astonished at these Motions and Procedures of
 “ thine! Cou’d any Place be more undesigned, un-
 “ expected, unthought of than this? Yet hither am I
 “ come; I hope not without thee, nor without the good
 “ Pleasure of thy Goodness. I desired thy Direction,
 “ desired Friends in divers Parts to crave Counsel and
 “ Direction of thee, my God. Were our Prayers si-
 “ nister, and unsincere? or has thy holy Sovereignty
 “ rejected our Prayers? would’st thou leave me to my
 “ self? Wo is me, if I have mistaken thy Call, mis-
 “ interpreted thy Providences, and come hither with-
 “ out thee! Wo is me if all thy many Servants, who
 “ have entreated, importuned and beg’d me to come
 “ hither, and have concluded that God and Duty cal-
 “ led me hither, have, in this Case, been lying Prophets.

“ Oh how dark are human Affairs! How perplexed
 “ and obscure are divine Administrations? Is it thy
 “ Pleasure, Lord, to lead thy Servants into Difficul-
 “ ties and Obscurities? into such Mazes and Laby-
 “ rinths they know not which way to turn them! The
 “ Righteous Lord, loveth Righteousness, and hateth Ini-
 “ quity. How is it then, that thy Servants are oft
 “ cast into such Circumstances, they know not how
 “ to escape Iniquity? O what distress has thy poor
 “ Creature been in of late! Afraid of offending on
 “ one Hand, and on the other. Afraid of resisting all
 “ the Arguments and Reasons alledged for coming
 “ hither, lest thy Call and Warrant shou’d be in
 “ them,

" them, and yet afraid of leaving one Church ; afraid
 " of Discouraging and Offending the Disciples from
 " whom I come. Afraid of Scandalizing the Gospel,
 " and laying an Occasion for Scandalous Aspersions
 " and Imputations to the Ministry of it. Afraid of
 " encouraging an ill and too frequent Practise of relin-
 " quishing an accepted chosen Church, as if Ministers
 " had but little Love for the Souls they had adopted,
 " and little Concern for the Progress of that Work, in
 " which they have been Labouring.

" Here therefore, O Lord, I come fearful and trem-
 " bling lest I shou'd mistake thy Mind, or take any
 " false Steps, or be moved by any irregular Designs
 " and Aims. I have considered and ponder'd my In-
 " tentions, Desires, and Designs, have endeavoured to
 " lay aside sinister, selfish, carnal Considerations, if any
 " such presented themselves *. But, Lord, do thou
 " search me and try me, and see if there be any Ini-
 " quity in this Case ; and let me see it too that
 " I may repent and be ashamed before thee. Wash
 " me, purge me from my unseen secret Sins !

" Trembling I come, lest thou should'st meet me in
 " thy Wrath, with the drawn Sword of thy Justice

* *What a holy tenderness of Conscience was he pos-
 sessed of ! How fearful lest carnal Aims and Motives,
 shou'd influence his Removes ? One wou'd think, that a
 Person so disinterested as he was, that had so little Re-
 gard to the World, as he had, (so that I have heard
 him often affirm, that in every remove he made he rather
 lessen'd his worldly Circumstances) needed not to have been
 so much afraid, lest carnal selfish Considerations shou'd
 govern him, shou'd rule and sway in his Mind. But it
 was an Evidence, how much he was upon his Guard a-
 gainst a Sin that does so easily beset Men, and of his
 great Concern, to be found a Faithful, Sincere and Up-
 right Servant of the Lord Jesus Christ.*

" and

“ and should’st tell me my Way is perverse before thee. If it be so why hast thou prospered it thus far?
 “ and why have those, that I must suppose are at least
 “ some of them, thy People; such Confidence, that thou
 “ hast guided them and me?

“ And now, Lord, I go about with this Question
 “ sounding in my Mind, *What dost thou here Elijah?*
 “ Lord, I cannot say, I have been Zealous for thee.
 “ My Faith is too Weak, my Love too cold to kindle
 “ Zeal. But here I come to serve thee, to serve thee
 “ in some poor Rate or other, here is Service enough
 “ to be done. A Church to be serv’d in and from the
 “ Pulpit. A young Academy to be inspected and taught.
 “ Other Youths also to be catechized and informed.
 “ And what am I, how impotent, and insufficient for
 “ these Things?

“ But Lord, what now wait I for? My Eyes, my
 “ Heart, my Cries must be to thee! O thou Father
 “ of Lights, and God of Consolation pity help and
 “ guide a poor worthless Worm, but Servant of thine,
 “ that comes here to wait on thee and on thy Flock! Is
 “ not the Harvest thine? Is not the Work thine? Will
 “ not the Glory be thine? Who then may challenge
 “ thy Grace, if one that comes to Work there may
 “ not? Have I not thy Covenant and Promise! and wilt
 “ thou not be Faithful! and wilt thou not stand by me
 “ and strengthen me? and prosper thy own Work in my
 “ Hand? But ah Lord, I bring Sin along with me hi-
 “ ther. ’Tis my constant Companion, Oh that it may
 “ be more my Burden and my Sorrow! I bring a foolish,
 “ hard, ungrateful Heart; a careless, loytering, trifling
 “ Heart, an unbelieving, dark, distrustful Heart;
 “ O my Leanness, Emptiness, Barrenness! O come
 “ and cure my Soul and turn it more to thee!
 “ O drop down thy Dews, thy Grace into my Soul,
 “ or how shall I be able to drop the Words of Grace
 “ upon thy Flock? Lord, pardon all my Sins and Cor-
 “ ruptions, that I may bring no Guilt hither to inter-

“ cept

“ cept that Presence that I need, or to forfeit and prevent the Blessings I wou’d convey unto thy Family. And prevent new Sins, that I may not quench thy Spirit, and provoke him to retire with all his gracious Operations! And now what have I yet further in this Place to beg of thee? even such things as these.

“ 1. That neither I nor my Colleague may be given up to ourselves, or left to the Power of any Factious, Proud, Covetous, Ambitious, Emulating Lust. O gracious God, keep us humble, sincere, watchful, tender of thy Name and the Glory of thy Gospel. Let us truly Love; and Walk and act in Love.

“ 2. Let the Church be our Comfort and thine Honour, let the Members be seasoned with that Wisdom that is from above and is pure and peaceable. O that they may know thee, and thy Son! be entirely baptized into the Christian Spirit, and be exemplary to those of other Churches for their Order, Unity, Love and Peace!

“ 3. O that the little Academy may be blessed and taught of God! O that the young Members of it may be humble, tractable, studious, enclined to God and to Religion! O possess their early Minds and Hearts for thy Self, for thy Kingdom and Glory! The Good Lord blefs Instruction, Education, and Studies! O by thy Grace cure Youthful Lust, prevent Immoralities, Licentiousness and Scandals! Let Religion, Seriousness, Vertue, and Learning grow and flourish among them! O that there and thence a seed may arise to serve thee, to bear thy Name, and spread the Word of thy Grace about this distinguished Isle.

“ The good Lord grant all those Mercies and Blessings I craved of thee when I sat down at Gloucester.

Vid. Supra.

A short Account of his Conduct and Labours in the Ministry.

THUS have we follow'd Mr. *Reynolds* to *Shrewsbury*, let us now see a little how he discharged himself of the Duties incumbent upon him. He had a very weak, and infirm Body, and therefore cou'd not act with all that Vigour and Strength, that others did, nor be so abundant in Labours as they were. But considering his Circumstances he did a great deal. While the Academy subsisted, he carefully and diligently instructed the Pupils in those Parts of Literature that fell to his share to Teach. He made Conscience of his Duty in this Respect; he was concern'd to maintain the Honour of Christian Ministry, and knowing that Learning is very requisite to this End, he took great Pains to instill it into the Minds of those under his Care, and to lead them into the Knowledge of those Truths, that shou'd furnish them for their Work, and enable them, when they enter'd upon it honourably to perform it. His Concern was that they might be able Ministers of the New Testament. He had a great Love to their Souls, was earnestly desirous to promote their spiritual and eternal Welfare; he studied to make them Vertuous and Holy as well as Learned, to have Christ formed in them, and to possess them with a Godlike Temper and Disposition, as being necessary to render their Work pleasurable and delightful to them, and engage them to a faithful and cheerful Discharge of it.

His Ministerial Labours were, to Preach once every Lord's Day, (his Strength wou'd bear no more) to Catechize Youth and Administer the Sacrament, in his Turn. In the Evening of the Lord's Day, his Sermon was repeated in his own House to all that wou'd come there, by some young Man of the Congregation, into whose Hands he put his Notes, and he prayed. He was very copious, particular, and affectionate in Prayer. His
Preaching

Preaching was grave and serious, moving and effecting. He had an admirable Faculty of accommodating himself to the Capacities of his Hearers, cou'd speak of the most important and sublime Truths in the most Familiar and Intelligible Manner. While the Vulgar was pleased and affected, the more intelligent Part of the Audience was agreeably entertained and delighted. His Sermons were chiefly Practical. He hardly ever brought the abstruse speculative points of Divinity into the Pulpit, nor was he very well pleased with those that did. I have heard him blame some, whose particular Sentiments he liked well enough in such points, for frequently introducing them in their Discourses. He thought that strait Hour, that People generally tie their Ministers up to, might be much better spent, than in such points of Speculation.

His great Endeavour was to beget and carry on the Life of God in the Souls of Men, to set up the Kingdom of Christ Jesus in the Heart and Consciences of his Hearers, and to engage them to universal Holiness. He laboured to render his People duly sensible of their lost and undone state and condition by Nature and Practice; to acquaint them with the Way and Method, whereby their Deliverance from Sin and Misery, and their eternal Salvation are brought about and effected thro' Jesus Christ, to make them Apprehensive of the suitability of Christ, and his whole Mediatorial Work to their Care and Exigency; and engage them to a hearty Acceptance of him, and sincere Compliance with him in his whole reconciling Design. He endeavour'd to convince them of the necessity of Repentance, Faith, and Holiness, and excited them to the Practice of them by Gospel Motives. Such as the great Love of God, that was manifested to the World in giving his Son to die for it, *that whosoever believes in him might not perish, but have everlasting Life*; The surprising and wonderful Love of Christ Jesus, the Son of God, in becoming a Propitiation for our Sins, *in dying the*
Just

Just for the Unjust that he might bring us to God. He thought nothing could lay more powerful and irresistible Constraints upon ingenious Spirits, to hate and forsake Sin, to love and cultivate Holiness than this Love. He found it so, with Reference to himself; he had experienced the sweet and powerful Influences of it, and therefore he often urg'd it, to his People, and dwelt much upon it: He was in his Element when setting forth this great, this amazing Love. He laid before his People, the blessed Assurances of Pardon and Forgiveness, to all repenting, returning Sinners that the Gospel does so plentifully exhibit, that they might not be discouraged, by the Prospect of their numerous, aggravated Sins, from attempting a Return; and the Promises of divine Assistances of the Aids of God's Holy and Almighty Spirit, to Souls duly sensible of their need of them, to enable them to conquer and subdue all the native Corruption of their own Spirits, the Assaults and Temptations of their spiritual Adversaries, and perform a faithful and acceptable Obedience to the Commands of God, that the sense of their own Weakness and Insufficiency might not cast them into Despair; and finally he made known to them the Promises of eternal Life, to all that shall persevere to the End, and the threatnings of everlasting Misery to wilful, obstinate, presumptuous Sinners; by the one to engage and allure to faithful, constant Obedience, and by the other, to deter and affright from Continuance in Sin. In short, his preaching was truly Evangelical, Spiritual and Practical, such as appeared to him (and surely must be so) most like to bring Men to that Temper, and Disposition, Practice and Happiness, which the great Design of the Gospel is to raise and exalt them to. His Deportment in the Pulpit was very engaging. His very Look and Air was so serious and heavenly; he seem'd by that to be so much in earnest, that he seldom missed of gaining Attention wherever he preached. How still, how calm and composed
were

were great Congregations when he ascended the Pulpit. They hung upon his Lips, and were closely attentive to hear them sweetly pour forth Divine and Salutary Truth. This I have particularly observed and admired at *Dudley in Worcestershire*. They have there a very crowded Lecture in *Whitsun-Week*. Neighbouring Congregations, with that which stately belongs to the Place, supply a very numerous Auditory: This he used to call his Lecture; he was one of the Preachers at it for a many Years successively; he loved to cast the Net of the Gospel, as he was wont to speak, in so large a Pool, where there was so many to be caught and gain'd for God. And the Appearance of him in the Pulpit there, hush'd every Noise; a serious Concern seem'd to sit on every Countenance; and the most Diligent Attention was given to what he spoke. 'Tis to be hoped many in that Town and Neighbourhood retain a savoury Relish of the Sermons he there preached, and will have Reason to bless God for ever for the Opportunities they had of hearing him.

How well qualified he was for Catechizing Youth, and Instructing them in the Principles of Religion, will appear from his * *Confirming Catechism*. This was a Work he look'd upon to be necessary and useful, and therefore durst by no Means omit it. He was much delighted and enlarg'd, in the Administration of the Lord's Supper, he pour'd out his Soul in the Ordinance, and seem'd all Life, Zeal, and Devotion.

He did not satisfy himself with his Work in Publick, but instructed his People privately also. He went to their Houses, the Houses of the Poor as well as the Rich, to those that had most need of his Instructions let their Circumstances be what they wou'd. He was much employ'd in Visiting. But he did not spend the Time of his Visits in idle insignificant Discourse,

* Vid. *Preface to his Discourse of Reconciliation.*

in telling or hearing News, &c. but in serious Discourse of the Affairs of their Souls, and of the great Things of God and Religion. His Endeavours were, to instruct the ignorant, to enlighten the dark and doubting, to awaken and rouse careless and sleepy Souls out of their Stupidity and Carelessness, and set them in good earnest, on working out their Salvation; he apply'd himself, as he saw Occasion, to comfort Mourning drooping Spirits, to heal and revive broken Hearts, to strengthen the feeble, confirm the wavering, and encourage pious Ones to holy Stedfastness, and to constant daily progress in Joy and Holiness. He suited himself to the Cases and Circumstances of those with whom he had to do, and studied to speak a Word in season to them, and there appeared in all his Conversation with his People so hearty a Concern for their best Interests, and so much Love and Tenderness to their precious Souls, that whether he advised, reproved or exhorted, all was generally taken well. They cou'd not easily be disgusted with him. He was especially diligent in his Attendance on the sick, talked with them suitably to their Condition, prayed with and for them in the most serious and affectionate manner, helped them to improve such Providences; and compassionately assisted those that were leaving this World, in their preparations for another. It was his earnest Desire to fulfill the Ministry he had received of God; and to approve himself faithful to his great Master, and those precious Souls that were committed to his Charge, and this made him labour in all the Parts of the ministerial Function with great Diligence and Industry.

He had not lived much above a Year in *Sbrewsbury*, but he went to house-keeping; upon which Occasion he writes thus.

Salop. Nov. 1709.

“ On *Thursday* the third of this Month I entered
i
“ upon

“ upon a new State of Life, (house keeping tho’
 “ single) and a new Habitation.

“ A new State of Life, having been above twenty
 “ Years a Sojourner, and as a Boarder in other Men’s
 “ Houses, I am turned House-keeper, and have chose
 “ an Habitation of my own.

“ And now tho’ I find Peace and Liberty here,
 “ yet I find Sin and Corruption disquiets every State
 “ of Life. I am afraid of Liberty, Ease and Soli-
 “ tude, lest any Temptation shou’d overset me there.
 “ The subtle Tempter hath his Snares and Wiles in
 “ every Condition of human Life. But Lord, I come
 “ to thee, let thy Grace be sufficient for Me!

“ Good Lord, thou hast known all my Wandrings,
 “ many have they been, but has not thy Hand been
 “ in all? how rarely have I chose any Seats or Sta-
 “ tions for my self? especially since I entered into thy
 “ Ministry and Service. Desirous I have been to fol-
 “ low thy Pillar, whether of Fire or of Cloud. And
 “ if I have followed it whither has it led me? into
 “ how many Turnings and Windings has it led me?
 “ yet so it did the People of God of old, whom it
 “ was all that while leading unto a City of Habita-
 “ tion. How wonderful are thy Ways, O most high!
 “ what strange Depths in all thy Providences? thro’
 “ all the Stages of my Life, how much Mystery,
 “ how much Goodness? scarce a Place or Seat, that
 “ I have contrived or designed for my self; or the
 “ Places I wou’d have chose had I been left to my
 “ own Desire, I never had. But Mercy and Good-
 “ ness has measured my Days, my Steps, my Stages
 “ and Stations hitherto. O blessed be the Conduct
 “ of divine Love! what abundant Leave have
 “ I had to taste that thou art gracious? O that
 “ the sweet Relicks of it may still abide upon my
 “ Soul! thy merciful Power has attended me in all
 “ my Travels. Thy Wisdom and Care has opened
 “ my Way, and prepared me Sollicitations to unknown
 “ Places.

“ Places. Thy Goodness has provided me Friends
 “ among the greatest Strangers. Thy encouraging
 “ Goodness has afforded my poor Ministrations some
 “ Respect and Acceptance, I think, every where,
 “ blessed be my God! But where, Lord, is the sancti-
 “ fying Success? O that it may yet appear! And now
 “ Lord, instruct me in this State of Life! Still wou’d
 “ I be thy devoted, the captive of thy Love. Help
 “ me in all the Duties of a House-holder; help me
 “ to instruct, to watch, to pray, to be an Example
 “ of Love to God, of Patience, Wisdom, Meekness,
 “ Frugality and Hospitality too. Teach me to rule
 “ my own House (whatever it may in Time be) ho-
 “ noly and well. Keep me from new Sins, and the
 “ new Temptations I may be exposed unto.

“ A new Habitation, little and pleasant, very small
 “ to what I have lived in, in my Father’s Time and
 “ since, but I wou’d not be high-minded, nor seek
 “ great Things for my self. I hope I am got to
 “ the Top of my Ambition in this World, which is
 “ to be able to preserve my Station in this little
 “ House in some comfortable Condition; enjoying my
 “ Friends, being fruitful and useful, as I can, and
 “ seeing the Peace and Welfare of this Church.

“ But this wou’d be too great a Blessing to ex-
 “ pect, I fear. Lord, what am I, that thou hast
 “ brought me hitherto? what am I, that I shou’d be
 “ thus accomodated, thus kindly treated by thy good
 “ Providence, in a Vale of Sin and Tears? O may
 “ I enjoy all these Things, and expect Heaven at
 “ last? O blessed be my God! How dost thou over-
 “ come me with thy Love! Good Lord, my Heart
 “ is too dead to love thee! My Powers too feeble
 “ to serve thee! My Time and Life too short to
 “ praise thee! O sanctify me, heal me, save me, and
 “ bring me safe to thy own House, that there I may
 “ love, praise and serve thee for ever! *Amen.*

Feb. 13. 1710-11. He writes thus,

“ Lord here I am, desiring to attend on thee!
 “ Let thy Light still lead me : Lead me in a plain
 “ Path because of the Enemies of Religion. Hitherto
 “ thou hast brought me. Now Time grows short,
 “ Life hastens to an End, Forty five Years just ex-
 “ piring, how little remains? Lord teach me to num-
 “ ber my Years, my Days, that I may more in-
 “ tently apply my self to heavenly Wisdom! How
 “ long hast thou watched over me? Good Lord, watch
 “ still! Keep me from every evil Work and Way ;
 “ O secure me to thy heavenly Kingdom. Am I not
 “ almost at the End of the Race? Good Lord,
 “ leave me not now! Give me not over to Sin and
 “ self, to dishonour thy Name and Truth before I
 “ go out of the World! O teach me to act and
 “ live as one at the Door of Eternity! O what Vi-
 “ gor, holy Activity, Peace and Joy becomes one
 “ that hopes in a few Years Time to be in Hea-
 “ ven! Lord perfect what thou hast begun!

His Adversaria Miscellanea, as he calls them, *his occasional Thoughts and Meditations*, will serve now in a great Measure to carry on the Thread of this Narration, and therefore I shall do little more in what remains, than give the Reader these Thoughts and Meditations with their Dates.

Salop. Mar. 1. Shrove-Tuesday, 1715.

“ Age entering into forty nine. What alive still?
 “ Good dear God! How great is thy Patience and
 “ thy Bounty! Thou bearest with my Sin and Folly ;
 “ thou givest me all Things richly to enjoy. How
 “ many Companions of my Youth and Pedagogy
 “ have I out-lived? How many Associates in youthful
 “ Sins are gone before me to the Grave? and into
 “ what World I know not, possibly some to Heaven,
 “ and some to Hell, and why am not I among the
 “ last? We sinned together, why do we not suffer
 “ together? O the Wonder of distinguishing Provi-
 “ dence

“ dence and Mercy ! They that will not allow an eter-
 “ nal distinguishing Decree, ordaining some to Glory ;
 “ or the Exertion of distinguishing Grace, in a victo-
 “ rious Preparation of Souls for that Glory, must
 “ yet, of Necessity grant an invincible distinguishing
 “ Providence, and Disposal of Persons and Affairs. I
 “ might have been cut down as well as others ; or
 “ they spared as well as I. I might have had my
 “ Sins visited on me, as well as theirs on them. Or
 “ they might have been indulged by divine Patience
 “ and Forbearance as well as I. They might have
 “ been allowed the same Space to repent, the same
 “ Continuance under the Light, and Calls, and War-
 “ nings of Heaven. O, who makes the Difference ?
 “ Even He, in whose Hands our Time and Breath
 “ are. O why am I not howling in the unextin-
 “ guishable Flames ? Wishing I had never been, and
 “ cursing the Day on which I was born ? How shall
 “ I adore, admire, love, and praise !

“ Are any of my youthful Associates gone to Hea-
 “ ven ? Blessed be that Grace that carried them
 “ thither. But why am I left behind ? Is it that I
 “ may sin longer, and fill up a larger Measure of
 “ Sin ? O dreadful Thought ! O stupid adamantine
 “ Heart, that does no more tremble at the Rise of
 “ such a Thought ! And yet is there not such a Case
 “ in the World ? Were there not those of old that
 “ were under such a despotical reprobating Damna-
 “ tion ? Are there not those now, that God sees will
 “ never be converted, and never be saved ; and yet
 “ they are preserved in Life, and accommodated with
 “ various Sorts of Mercies ? What are such doing in
 “ the World, but filling up a large Measure of Sin,
 “ and preparing more dreadful Wrath for themselves ?
 “ Poor Soul ! Must this be thy Case ? God forbid !
 “ God save thee from such a Spirit, such a Practice,
 “ such an End ! Tremble at the Thought of a more
 “ aggravated Damnation !

" Am I left behind that I may more prepare my
 " self to follow those that are gone before? God help
 " me so to do! If there are Diversities of Mansions,
 " or Degrees of Glory in the New-Jerusalem; and
 " these Degrees are confer'd according to the Degrees
 " of spiritual Qualification, then a larger Stay in this
 " World, in order to such a Qualification will be a
 " singular Blessing. But the Qualification itself will be
 " an extraordinary Gift of Heaven. Lord, make me
 " more and more meet for the Inheritance of the
 " Saints in Light! But what do I, enquiring after
 " Degrees of Glory? How remote and indisposed for
 " Heaven am I? Lord, grant that I fall not short of
 " Salvation! Do I stay behind that I may do a little
 " more Work for God, and a little longer glorify his
 " Name? O that I may do it! What greater Honour
 " and Happiness than to serve the Name and Glory
 " of the great God? O that I may be inflamed to
 " serve and glorify thee by this Consideration, that I
 " am left alive behind so many of my Acquaintance
 " and Companions; in order to this End! May a
 " Zeal for the divine Glory possess my Mind and
 " Heart! May I love the Word and Work of God,
 " and abound therein unto the End. Good God for-
 " give the Sins of this Year also! Encrease my godly
 " Sorrow and Repentance! Renew me Day by Day!
 " Prosper thy Word! Convert Souls! Enlarge thy
 " Kingdom! Fit me for thy House below, and that
 " above.

" How many Reigns have I now seen? * The
 fifth Monarch of my Time on the Throne. Blessed
 " be

* The Reader by the Date of this Meditation will
 perceive, that he here means King George the first. The
 peaceable Settlement of him upon the Throne of these
 Kingdoms, when such Measures were taking by those
 at

“ be God that this protestant Succession has so well
 “ succeeded! That this last Revolution has been so
 “ peaceably accomplished! Whither were we a going?
 “ With what Perils were we surrounded? Blessed be
 “ God that pities *Great-Britain*, that visiteth not our
 “ Sins upon us, that breaks popish Snares, that still
 “ allows us his Gospel, and a Prospect of Mercies
 “ to come. Blessed be God for national Deliverances
 “ and Mercies!

*Dec. 31. 1715. The last Day, and on the last Night
 of the Year.*

“ This Week I have finished the reading of the
 “ Life of my dear honoured Friend and Brother,
 “ Mr. *Matthew Henry*. Alas, how unworthy am I
 “ to be stiled his Brother! Tho’ I had his Love,
 “ and loving Regards in that short Time of Ac-
 “ quaintance I had with him; yet I see now more

at the Head of Affairs, for the-bringing in of a Popish Pretender, was a most remarkable Instance of God’s Goodness to these Nations. Protestant Dissenters have particular Reason to be thankful for it. Their Liberties were openly struck at and encroached upon, and they seem’d to be the first marked out for Destruction. But God delivered them, and broke all the Snares their Enemies had laid for their’s and their Country’s Ruin. Surely they will never forget the Measures that were then pursuing by these Men, and suffer themselves to be cajoled by their Pretences to Patriotism, to espouse them, and contribute to their Exaltation again. They always have been, and cannot but be while they retain their own proper Principle, irreconcilable Enemies to protestant Dissenters, and wou’d undoubtedly play the same Game over again, if they were once more in Power. We have no Reason to think they are changed? Let us therefore be always upon our Guard, against all their Craft and Deccit, whereby they wou’d make us subservient to their Ends.

“ of his Condescension and my Unworthiness: How
 “ highly beloved was he of Heaven? What Grace
 “ had he received? What a matchless Life is there?
 “ Full of Devotion, full of Prayer, Praises, publick
 “ and private Services, full of God! O what plentiful
 “ Occasion does it administer to me, to reflect
 “ with Grief, and Shame, and Tears upon my sinful
 “ self? My sinful, foolish, dreaming, unprofitable
 “ Life? Alas, can such a wicked, vain, deceitful
 “ Soul be saved? One that does so little for God in
 “ such Bonds and Obligations; and that by Vanity,
 “ Rovingness of Mind and Imagination does so spoil
 “ that little. How little of his Pleasure, Unweariedness,
 “ Constancy and Zeal can I experience?
 “ How oft was he upon the Mount, ascending
 “ towards Heaven, while my Heart and Harp is untuned
 “ and hung upon the Willows? While I wrote of sacred
 “ Zeal, ’twas he was practising it.
 “ Too hastily I doubt, he sent that † Book to the
 “ Press; when he was urged to be impartial in his
 “ Judgment of it, and not to suffer his Affection to
 “ prepossess and prejudice his severest Sentiments;
 “ being reminded of the old Saying, *Perit judicium,*
 “ *cum Res transiverit in Affectum.* But for all that
 “ some Observations it seems pleased him, and away
 “ it must go before it was wholly read over, and
 “ now I am condemned by my own Book. Another
 “ Evidence against me and my Barrenness at the
 “ great Day. Lord, forgive my unloving, lukewarm,
 “ ungrateful Heart!

“ Little did I think when I went out from Home,
 “ that *Tuesday (June 22. 1714.)* in order to meet
 “ my dear Friend, (according to his own Appointment,
 “ at his first coming into the Country that

† *Vid. Dr. Watts's Character of this Treatise in his Preface to Mr. R——s Discourse on Reconciliation.*

" Journey) at *Whitchurch*, that I was then going to
 " preach his funeral Sermon! That Day he departed
 " to the City of God. That Evening Mr *Beynon* and
 " Mr. *Seddon*, (that were to bring me the News of his
 " coming to *Whitchurch*, brought me to *Dearnford*,
 " the afflictive surprizing News of his Decease, that
 " Morning. O poor bereaved City and Country! Yet
 " I am importuned and constrained to prepare a few
 " Thoughts for the People, that wou'd meet at *Whit-*
 " *church* on the Morrow, expecting if they heard not
 " of his Decease, Mr. *Henry's* fore-appointed Sermon.
 " Amidst fluctuating Grief and Tears, my Thoughts
 " wou'd run upon nothing but, *Well done good and*
 " *faithful Servant!* Little cou'd I expect that, that
 " tumultuary hasty Discourse, wou'd be earnestly beg'd
 " by his Relations and Friends, to be delivered at
 " *Nantwich* on the *Friday* following, the Day of the
 " Interment. Much less cou'd I expect, that it wou'd
 " afterwards be demanded to the * *Prefs*. O. what
 " a funeral Preacher didst thou deserve! Thou that
 " hadst been such an unwearied moving Preacher thy
 " self! Thou that hadst embalmed the Memory of so
 " many of thy Bretheren! But it wou'd have been
 " my future Regret, that at the Confluence of twenty
 " Ministers, none shou'd speak a funeral Word for him,
 " that had so generally generously obliged City and
 " Country, and us all rather than there shou'd be such
 " an ungenerous and unpardonable Failure, I must be
 " content. It is well it was better done at *London*.
 " Farewel, dear Saint! Thy Memory is fragrant
 " upon Earth. Thy Works will perpetuate thy Fame;
 " thy Spirit is retired to those that are perfect. I fol-
 " low, tho' sinning tired, and fighting. One Motive
 " more I have to quicken me in my Way, that I may
 " meet the loving, beloved, holy, happy *Henry* there.

**Vid. Dr. Watts Preface, &c.*

But least in vain I hope and run,
Lord perfect what thou hast begun!

The Year 1715. In the beginning of it, had a very terrible Aspect upon Dissenters. Mobs were up, being fomented and encouraged by those who had further Designs in their Heads, in several Parts of the Nation. Their Places of Worship were pulled down, their Persons insulted, and their Houses and Lives threatened; soon upon these Things broke out that unnatural Rebellion in the North. What wou'd not our Enemies have done had God delivered us into their Hands? But he that suffered their Wrath to proceed so far, then restrained the Remainder of it. He that says to the proud Waves of the Seas, hitherto shall you come and no further, stilleth the Noise and Tumults of Mobbs also, composes their Rage, and prescribes Bounds to the Fury of Men. Before the End of that Year the Mobs were dispersed, the Rebellion was quashed, Quiet and Peace was restored to these Lands, and King George triumphed over all his Enemies, and became the more firmly seated on the Throne. Mr. Reynolds takes particular Notice of these Events, and remarks with Thankfulness the great Goodness shewn by God in them to these Nations, and to Dissenters in general, and to himself in particular.

Jan. 1. 1716. Being Lord's-Day Morning, he penn'd the following Meditation

" I am now entring according to our Calculation
" on a new Year; where I am obliged to look back
" and look forward.

" I must look back upon the Year past in the first
" Place, with Grief and Shame; a loose vagrant
" Heart has made but sad Work on it; a trifling loy-
" tering Heart has lost my Time, my Services, my
" Im-

“ Improvements, my Comforts. Little have I done
 “ for God, for others, or my own Soul. Publick or
 “ private Service yields me little Satisfaction; Studies
 “ not advanced; Sermons dry and jejune; Prayers
 “ heartless and distracted; Encouragement and Success
 “ nothing. Poor Creature what little Reason hast
 “ thou to be fond of the Ministry! Thy only Desires
 “ are frustrated, I complain of my Head, (and have
 “ (great Reason) but Sin lies at the Door. I com-
 “ plain of others (and not without Cause,) but I must
 “ look within, and see my own Corruption and De-
 “ ficiency. Lord forgive loss of Time! Unbelief of
 “ those great Things I preach to others! Lukewarm-
 “ ness in Duty! Neglect of Reproof where due! Sins
 “ of all Sorts!

“ I must look back secondly, with Admiration and
 “ Thankfulness to a good God, that has spared me
 “ this Year also. He has guarded my going out, and
 “ coming in. This Year I have been in eminent pub-
 “ lick Danger, Rioters have risen up; affronted Autho-
 “ rity, pulled down our Chappel, and many other
 “ Houses of the Dissenting Worship in the Land. My
 “ Habitation, with that of divers others, was openly
 “ threatened. Many Messages were sent me to tell me
 “ that I must expect it one Night or another. Several
 “ Nights I was obliged to seek Lodging abroad; but
 “ God preserved me. The lawless Rioters were not per-
 “ mitted to put their Threats in Execution. O the
 “ Fury, Hatred and Malice that has this year discover-
 “ ed and vented itself against Protestant Dissenters! Our
 “ Neighbours had they had Power and Leave, would
 “ have been as outrageous and cruel, as Popish Incen-
 “ diaries. Down with them, down with them, was the
 “ Cry in all our Streets. Blessed be God that said to
 “ their Rage, so far shalt thou go, and no further!
 “ Blessed be God we are alive still! We have been as
 “ the Bush in the Flames; surrounded with Fire but
 “ unconsumed. Lord, thou art our dwelling Places in
 “ all Generations.

“ A

" At Night, *July 6. 1715.* our Meeting-House was
 " pulled down. The Magistrates did little or nothing
 " to prevent it. The Insurrections here, and elsewhere
 " were apparent *Præludiums* of a Rebellion against
 " the Government. Yet little care was taken to suppress
 " them. Blessed be God, that so seasonably stopt the
 " Rebellion at *Preston in Lancashire.* Had it proceed-
 " ed a little further, it had caused terrible Convulsions
 " in the Nation. God is surprizingly good to poor *En-*
 " *gland* still. O convert us unto thee! reconcile us to
 " thy self by thy Spirit, and the Gospel of thy Son!
 " Bless the Royal Family, and unite their Hearts to
 " thy self by these good Providences towards them.
 " Guard the Protestant Succession, and raise thence
 " Kings, Princes and Princesses for thy Churches good,
 " and thy own Glory!

" I must look forward to the Year this Day commen-
 " ced. O who knows what a Day or a Year might
 " bring forth. This Year I may die, my Times are in
 " thy Hand. This Year I may be in Heaven or Hell.
 " My Soul is in thy Hand. O what a vast inconceivable
 " Change must Death make! O what is it to be conduct-
 " ed by Angels to Heaven! Good God prepare me!
 " O what is it to be dragged by Devils to their flaming
 " Regions! Good Lord, deliver me! To thy Hands
 " I commit my Spirit, hast thou not redeemed it? O
 " look after me according to thy Covenant! O pre-
 " serve me to thy heavenly Kingdom!

And again *Feb. 14. 1716.*

" How gracious is God to poor Dissenting Prote-
 " stants! This Year they were in Danger of being swal-
 " lowed up. An hideous malignant Spirit broke forth
 " of a sudden in the Months of *June, July and August,*
 " and was remarkably rampant in *Lancashire, Shropshire*
 " and *Staffordshire.* Mobs and Riots arose in divers Places,
 " and pulled down Meeting-houses, unprovoked, unmo-
 " lested. They began in *Oxford,* then *Manchester* Meet-
 " ing (as I remember) came down; then that of *Wolver-*
 " *hampton,*

“ *hampton*, then ours in *Salop*, scarce any thing was done
 “ to prevent it. Then followed the Ruins of that at
 “ *Wem, Whitchurch, Bromwich*, (where the rebellious
 “ Rioters were valiantly opposed) *Birmingham, Oldbury*
 “ and *Dudley*, and many others in the Land.

“ In *Salop*, we were threatned with the Ruin of pri-
 “ vate Houses for divers Nights together. The Rioters
 “ usually came in the Night, and worked at pulling
 “ down the Chappel, till they had demolish’d it, as
 “ far as they pleased. Untow’rd Boys carried on the
 “ Desolation by Day, my House was particularly threat-
 “ ned; some came voluntarily to sit up in the Defence
 “ of it. One Night, upon Information of the Danger,
 “ the Mayor was pleased, to send three Constables to
 “ watch it. For two or three Weeks my Friends thought
 “ it needful for me to lie out of my own House. The
 “ *Friday* night after the Meeting-house was pulled down,
 “ is a Night not to be forgotten. The beginning of
 “ it was terrible to Dissenters. That Afternoon three of
 “ the Rioters were taken in the Street with their Axes
 “ and Instruments of Desolation, were by the Mayor’s
 “ Order sent to their Jail and Irons. In less than half
 “ an hour, as is supposed, they got out of their Jail and
 “ Irons, and at the head of a vast Mob, ran with Fury
 “ and Wildfire in their Faces, by the Magistrates Door,
 “ hollowing and shouting thro’ the chief Streets of the
 “ Town. I narrowly escaped stepping into the front of
 “ them, No Dissenters House seemed to be safe that
 “ Night. Many were threatned, most stood upon their
 “ Guard. It scarce seemed in the Magistrates Power
 “ then to resist their Numbers and Fury. But
 “ God sits upon the mighty Waters. At one House in
 “ *Frankwell* they stopped, and said, there was the little
 “ Presbyterian Parson, and they wou’d have him. They
 “ of the Family suppose they intended me, but I had
 “ not been there that Week. From thence they went
 “ up to an Inn in Town, where they receiv’d a Word
 “ of Command, and were dissolved and dismissed. So
 “ that

“ that Night passed in Safety. How admirable are
 “ the Counsels of God! Thus there was Loss of no
 “ Man’s Life or House, only of the Ship; the Tran-
 “ sport House thro’ which we are passing to another
 “ Country.

“ Since that Time the meaning of this Tumult has
 “ been more fully opened. A Diabolical Conspiracy
 “ has been discovered, formed against the Kings Life
 “ and Government, and designed to introduce the Pre-
 “ tender and his Religion. And what then must en-
 “ sue, but worse Miseries to faithful Protestants (if it
 “ can be) than were laid upon them in the *Marian*
 “ Reign. To this end a flagrant Rebellion broke out
 “ in *Scotland* and *England*; headed in *Scotland* by the
 “ Earl of Mar, in *England* by Lord *Derwenwater*, &c.
 “ At *Preston* in *Lancashire* the Rebels were met by the
 “ King’s Forces, and obliged to surrender to the King’s
 “ Mercy.

“ Great was our Deliverance at *Preston*; had the Re-
 “ bels proceeded but a little further in that County, its
 “ very probable they had been joined by Thousands,
 “ both Papists and Protestants, and their Cruelty wou’d
 “ have encreased with their Numbers. Blessed be God
 “ that so seasonably stopt their Career.

“ But, 1st. May Dissenters consider and know where-
 “ fore such a Flame broke out against them: surely
 “ they have offended their God. The Reason of this
 “ Insolence from Men is apparent. They were most
 “ exposed to the Fury of those that had a Mind to in-
 “ sult the Government. They were known to be in-
 “ violably engaged for it. Rage against their Places of
 “ Worship was thought to be liable to little or no legal
 “ Penalty. Besides, it is probably concluded there was
 “ a Design to provoke Protestant Dissenters to defensive
 “ Arms, and so to kindle an intestine War, that a com-
 “ mon Enemy might devour both. But tho’ the Rea-
 “ son of Human Malice is apparent; may they see
 “ wherefore God contends. His Displeasure is just.
 “ We

" We have greatly offended. We have too much con-
 " formed to the World; too much departed from our
 " Profession; been too addicted to Contentions and Dis-
 " agreements; have lost our first Love and Zeal. But
 " may it not appear in this that Judgment begins at the
 " House of God, and we will aim to bear the Indigna-
 " tion of our God.

" 2. May the Canonical Clergy see their Offences.
 " For 1st. By their strange unchristian Invectives they
 " have irritated both the Gentry and the Vulgar a-
 " gainst the Protestant Dissenters. Its usual with them
 " to represent them they call Presbyterians, as bad as,
 " or worse than Papists. They usually cry they had
 " rather be Papists than Presbyterians. What must the
 " poor Populace then think of these Presbyterians? cer-
 " tainly that they maintain worse Errors than are in the
 " Papacy, more dishonourable to the Lord Christ, and
 " more Destructive to Souls; that they espouse Princi-
 " ples and Practices more Anti-Christian, more injurious
 " to Princes and States, and more inhuman and cruel
 " to the Bodies of Men. And can any thing be more
 " unrighteous? Would such Preachers be thought to
 " understand what a Presbyterian is? or what is the
 " state of our domestick Controversies? Dr. *Stilling-*
 " *fleet* charges it as a fault on dissenting Preachers, that
 " they no more open to the People the Difference be-
 " tween them and the Church of *England*. The dis-
 " senting Protestants are not given to Controversy in
 " their Sermons. They have generally somewhat else
 " to do. Repentance towards God, and Faith in our
 " Lord Jesus Christ are more needful to be preached.
 " But wou'd they take the Doctors Advice, I believe
 " they wou'd make more Dissenters than ordinarily they
 " do. But sure I am the Canonical Clergy is faulty
 " enough, in pretending to preach against Presbyterians,
 " and opening their Cause and Contest no better than
 " they do. What! must they be worse than Papists
 " because

“ because they decline Additions to pure Uncorrupted
 “ Christianity.

“ 2. By their sad Negligencies they have let
 “ their Parishes run into such Ignorance and Immorality,
 “ that out of them such Mobs and Tumults may soon
 “ be gathered. Woe to some sort of Shepherds!

And on the 19th of the same Month which was his
 Birth Day, he has the following very serious Expressions.

“ Lord, here I am! The Creature that thou hast cal-
 “ led into Being. Thou hast curiously wrought me. Sin
 “ has spoiled me, sad and strange! that two such things
 “ as Gods Workmanship and Sin shou’d be so intimate-
 “ ly united and combined together! unspeakably mys-
 “ terious and sad, that Sin and I must live and grow to-
 “ gether! Good God, slay Sin, save thy Creature! have
 “ a merciful Regard to the Work of thy own Hands!

“ What a Consternation and Amazement shou’d I
 “ now be in? I am a Creature, I find, made for Eter-
 “ nity, made for an endless Duration, and not merely
 “ such a Duration as involves in it, only an insensible
 “ Existence. So the Earth may be everlasting, for ought
 “ I know, even after the general Conflagration. I
 “ question whether God will annihilate any real Enti-
 “ ty, or Substantial Being that he has made. He knows
 “ how to dispose of it all, in all Mutations, to his own
 “ Glory. But I am designed and ordained for an End-
 “ less, Vital, intellectual Existence. I am born for
 “ endless Happiness or endless Misery. O amazing,
 “ tremendous Thought! O that the World of Mankind
 “ wou’d think of this! As oft as a Child is born into
 “ World, so oft is a perceptive Being produced for an
 “ everlasting State! O what a valuable Being is Man!
 “ What an Aspect shou’d we have of this World!
 “ It is but a short Passage into another, into one of end-
 “ less Continuance. O what was I made and born for?
 “ Where must I be in a little while? in Heaven or
 “ Hell! foolish Soul! Can such a thought possess thee,
 “ and not make thee quake for Fear? Death is com-
 “ ing,

“ ing, and dost thou not tremble at the Apprehension
“ of it?

“ Good God! I resign my self to thee, pardon me,
“ that I have done it no oftner, done it no better. But
“ confirming and ratifying all former Dedications, I now
“ surrender, and resign my self to thee. Accept me
“ as thy own. Pity my poor wandering Soul. Pardon
“ my numerous aggravated Sins. Sanctify an unclean
“ Spirit. Wash me in the good the great, Mediator's
“ Blood. Heal a timorous, guilty, wounded Conscience.
“ Open to me the Treasures of thy Grace. Lift up the
“ Light of thy Countenance upon me, make me stable
“ and constant in thy Covenant. Seal me to the Day
“ of Redemption. Succeed me in thy Work. Teach
“ me, aid me to fullfil the Ministry I have received,
“ to testify the Gospel of the Grace of Christ, and keep
“ me to thy heavenly Kingdom. *Amen, and Amen.*

Again *March 4. 1717.* Being *Shrove-Tuesday*, which
says he, I am willing to keep to God, tho' *Feb: 19.*
was my Birth-day.

“ From *Feb. 19.* I suppose I am enter'd on the 51st
“ Year of my Age. O who wou'd think that such an
“ infirm tired Life shou'd hold out so long? I have
“ lived near twenty Years above my Mother's Age,
“ and am now within two or three Years of my Fa-
“ ther's. Time cannot be long, and yet I'm afraid of
“ thinking of the End of it. A sad sign that Time
“ has not been well spent, that sin haunts the Consci-
“ ence, that the Conscience is not well purged from
“ dead Works; that God is not heartily loved. O
“ were God heartily loved I shou'd more rejoice in his
“ Love, and shou'd be more willing to go to him. Lord
“ pardon my Unwillingness to die, my Unwillingness
“ to leave the World and come to thee! O inexcusa-
“ ble Unbelief and Ingratitude! I have found and felt
“ my Father's Love all my Life, and yet cannot trust
“ his Love at Death, and for safety at Death.

“ Yet Good, dear Lord, I am thine, and wou’d be
 “ thine for ever. I own and stand by all the Covenants
 “ and Contracts I ever made with thee. Pardon me, that
 “ they were made with no more fervour, and kept with
 “ no more diligence! to thee I still resign my self, to
 “ thy Gospel demands I yeild, I stoop, I bow. To thee
 “ in thy dear Son, I humbly heartily surrender my
 “ Self, my All; my Mind to study and know thee,
 “ my heart to choose and love thee; I wou’d now do
 “ nothing else in this World; my Affections to follow
 “ after thee; my Body to be an Instrument of Righteousness;
 “ my Tongue to speak of thee and for thee;
 “ my Feet to follow after thee, and to Walk in the
 “ way of thy Precepts. Keep this Body blameless;
 “ and then I know the Redeemer will keep it in the
 “ Grave, and secure it for a glorious Resurrection.

“ Lord, what art thou doing with these poor Nations!
 “ Judgments are hovering over our Heads. The intestine
 “ Rebellion has been crushed, and now we are threatened
 “ with an Invasion from Sweden on the Pretenders behalf,
 “ a dangerous Plot between the Swedish Ministers has been
 “ discovered, Their Letters have been printed by Authority.
 “ How good is the great God to these sinful Nations still! what!
 “ Patience not yet ended? O wonderful! What is there so
 “ amazing now as divine Patience! But Lord, pity and sanctify
 “ these Lands! O, turn us to thy self! Lord, teach me
 “ what thou wouldst have me to do! O keep me in the Day
 “ of evil! keep me from Temptation, keep me in Fears,
 “ and Sicknes, and Death! Keep me to thy Kingdom. One
 “ thing I desire of the Lord, that he wou’d make me faithful
 “ to the Death, and then I shall receive the Crown of Life!

February 25. 1718. being Shrove Tuesday.

“ What! am I here still, when so many of my Contemporaries
 “ are gone? when so many Sorrows and Weaknesses have
 “ attended me? when sin has so served the shortning of my
 “ Time in cutting off of
 “ my

“ my Days? O with what little Satisfaction can I
 “ review Time past? Mercies indeed have been many,
 “ and methinks I have been aiming at something for God.
 “ But alas, what has been done? what an empty
 “ fruitless thing does Life appear? How little has God
 “ been glorified, and his Kingdom been served and
 “ promoted? How little has his Will been sought and
 “ obeyed and submitted to? How little have Souls
 “ been loved and instructed? How little has my own
 “ Soul been studied, pitied, refined, quickened, and
 “ improved for Life and Immortality? O the sad re-
 “ view of Life! God forgive a miserable, lifeless, sinful
 “ Soul.

“ But Lord, is this all that I must do in order to a
 “ blessed Eternity? How poor and naked must I appear
 “ at last? I would not put a value upon my Obedience
 “ and Service. I know it will be imperfect, defiled,
 “ defective at best. But methinks, I would have some
 “ Testimony of my Integrity and Love to God. Some-
 “ thing whereby it may appear, that I have not been
 “ made in vain, have not lived in vain. And since
 “ the Mediator will be so condescending and kind,
 “ as at last, to take Notice of the practical Respects
 “ that his Servants have shewn to his Name and
 “ Brethren; surely a willing Disciple would be glad
 “ to have something that may be so admitted and ac-
 “ counted by him at the Day of his return to the Judg-
 “ ment of this World. Nay, who knows but that the
 “ holy Services of this Life, as they are to be recount-
 “ ed in Judgment, so may be the Matter of a joyfull
 “ Review to all Eternity? When numberless myriads
 “ of Ages shall be gone it may be a Pleasure to the
 “ Saints to reflect upon the holy, fruitful, patient, gra-
 “ cious Lives they lived here. They may applaud that
 “ Grace that so instructed, inclined, and enabled them.
 “ They may well remember the Joys of that Day
 “ wherein their Services of Love were so recounted be-
 “ fore Men and Angels. Nay it is usually thought

“ that the Station in Glory is assigned according to the
 “ measure (not the Merit) of holy Work, Sufferings and
 “ Obedience here. It may well be supposed that the
 “ Apostles of the Lamb will, to Eternity rejoice and ex-
 “ ult in the Review of what they did and underwent
 “ in this wretched World for him, and his Name and
 “ Kingdom, and so proportionably may others. *You*
 “ *are they that have continued with me, in my Tempta-*
 “ *tions, and (thereupon) I appoint to you a Kingdom, as*
 “ *my Father has appointed to me a Kingdom.*

“ If this be so, how little (O how little) Consola-
 “ tion of this Nature, or upon this Account, will be
 “ my share for ever? shou’d Regret, and Shame, and
 “ Sorrow enter the new Jerusalem, how much of each
 “ must fill my Breast upon the Retrospect of such a
 “ vain insignificant sinful Life! O how do I envy those
 “ that have been honoured to do much for God and
 “ the Saviour?

“ But God make me willing, yea glad and joyful
 “ to get to Heaven, by the Way of a free Pardon.
 “ Happy is the Man whose Sin is covered! How
 “ know I but there may be too much Pride in covet-
 “ ing such personal Righteousness for such End? Not
 “ that I must be, or wou’d be slothful, that Grace
 “ may triumph. O that I may be humble enough to
 “ rejoice in the Death, Atonement and reconciling Sa-
 “ crifice of the Lord Jesus! *Who shall lay any thing to*
 “ *the charge of God’s elect? It is Christ that died.*

“ How know I but pardoning Grace will be as much
 “ (or more) magnified in Heaven, as sanctifying, fruc-
 “ tifying Grace? sanctifying Grace is founded upon an
 “ antecedent Pardon. Those Fruits of Righteousness
 “ must be attended with Pardon, there must be a
 “ deal of Grace in the Pardon of one Sin; an offence
 “ against an Infinite, and infinitely pure and holy Ma-
 “ jesty. How much then in the Pardon of the Sin of
 “ Nature, and all the Sins of Life? *If by one Man’s*
 “ *offence Death reigned by one, much more they that re-*
 “ *ceive abundance of Grace, (or the abundance of Grace,*

“ viz.

“ viz. that Abundance which is displayed in Pardon
 “ and free Justification,) *and of the gift of Righteousness*
 “ (the gift either of a state of Righteousness, or of an-
 “ others Righteousness imputed) *shall reign in Life by*
 “ *one Jesus Christ, that, as Sin has reigned unto Death,*
 “ *even so might Grace also reign, thro’ Righteousness unto*
 “ *eternal Life, thro’ Jesus Christ, our Lord.* The Joys
 “ of Heaven will be compleat and full. But, proba-
 “ bly, they will not in each Saint have the same im-
 “ mediate Foundation, or Matter to Work upon. Some
 “ may have Occasion more to admire sanctifying, se-
 “ curing Grace, that delivered them from the Lusts,
 “ Snares and Temptations, by which others fell. Some
 “ may admire that heroick Grace, that carried them
 “ thro’ Storms of Persecutions, and great Exploits to
 “ the Kingdom. Others must admire that pardoning
 “ Grace, that pitied them, called them, forgave all their
 “ numerous aggravated Sins and brought them to Hea-
 “ ven, notwithstanding them all. Others will admire
 “ and applaud all this Grace. As a persecuting *Saul*
 “ transformed to a victorious Apostle. And who knows
 “ but the Joy in and of a vast Pardon may equal that,
 “ that arises from other Grace? The Soul that has
 “ much forgiven, will admire, applaud and adore much,
 “ will much Love and much praise, and consequently will
 “ much rejoice, and much Love and Joy will be, or
 “ will have much Glory.

“ But let this be as it will. Lord! forgive me much.
 “ I have much to be forgiven. May I but enter within
 “ the Gates of the New Jerusalem, I shall be unspeak-
 “ ably blessed. May I be a Door-keeper there, I shall
 “ have abundant Honour and Happiness. Good God,
 “ pity me, pardon me, preserve me to thine heavenly
 “ Kingdom. *Amen.*

“ He had now been about ten Years at *Shrewsbury*,
 having labour’d for the greatest part of the Time under
 much Indisposition. Being therefore utterly dissatisfied
 that he cou’d serve the Congregation there no better, he
 thought it his Duty to retire, that they might seek for

some Person more capable of labouring among them, and that he might try whether God wou'd in the use of proper Means restore to him some greater measures of Health, and fit him for renewed Service somewhere or other. Of this he has given the following Account himself in a Meditation, written on *Feb. 10. 1719.* being *Shrove Tuesday*, at a Retirement in *Hackney*.

" A little after last Lady-Day, I left *Salop*, being reduced to a great Degree of Weakness, my Breath short, my Head exceeding disordered, pained, especially in the Morning upon waking, and usually, most-ly so after the soundest Sleep; disabled from Reading, with Apprehension of what I read, and especially from Prayer, in which I cannot be engaged one quarter of an Hour, without sad Disorder that almost confounds me. Most of the ensuing Summer I spent in Travel up and down the Country, in hopes of Relief that way, but being so much importuned to Service, where I came, I had but little Benefit. Quickly after *Michaelmas* I went to *Tunbridge-Wells*, whose Waters were more Beneficial to me than I did expect. But the Season for drinking, declining, I stay'd but one Month; and now here I wait for the return of the Season.

" Blessed be my God that has kept me this last Year! How far have I travelled, how many Miles have I journeyed by Horse, or Coach, and no evil befallen me? No fright or loss by wicked Men infesting the Road, no evil befallen my Companions, which wou'd have been a Sorrow to me. O how good is my God still! All my Bones praise thee, my Mind and Heart praise thee! O that Life and Service may praise thee! O how excellent are thy Ways and Works!

" Dread Lord! was it Pleasure to frame me out of nothing, or educe me out of non-entity, that I might enjoy all this Mercy, and might have all this Occasion to praise thee? O, to how much Favour and Goodness hast thou ordained me! tho' corporeal In-
" firmity

“ firmity has much disabled me from thy Work, yet thy
 “ loving Kindness measures out my Days. By thy merci-
 “ ful Visitation my Soul is upheld in Life. Hitherto
 “ thou hast helped me. I wou’d bless thy Name for all
 “ the Mercies and Comforts of Life, the Prospect of Im-
 “ mortality, and the Means of Grace leading to Glory.

“ If it be thy Pleasure, employ me a little longer in
 “ thy House. Yet wou’d I speak of thy Name, thy
 “ Righteousness, thy Kingdom, thy Glory. Fain wou’d
 “ I do some good to Souls before I go hence and be no
 “ more seen. Fain wou’d I instruct some, if I cou’d,
 “ in thy holy Truth, recommend thy Dear, thy
 “ only Son unto ignorant perishing Souls, and help
 “ some in the way to Heaven. O Strengthen this
 “ poor languid Body, this feeble Heart and Voice, this
 “ pained, confused Head O that these Lungs may
 “ breath for thee! this Tongue and these Lips speak
 “ for thee and thy Name! May yet this Brain medi-
 “ tate for thee and on thee! May this Hand write and
 “ act for thee! May all these Members be Servants
 “ of Religion and Righteousness, active for God in the
 “ ways of Holiness and Obedience, e’re they be laid down
 “ to Rest in the silent Grave! O that my Soul may
 “ breath after thee! O manifest thy self more to me;
 “ or let me have a deeper View of the Manifestations
 “ thou hast given of thy self in the vast Work of Cre-
 “ ation, and in the gracious Work of Redemption!
 “ Fit me more for my Departure hence. I am now
 “ one year nearer to it. O dress this Soul of mine
 “ with the Graces of thy Spirit, that it may be more
 “ meet to enter into thy Joy! take me not hence till
 “ thou hast made me willing to go, by assuring me
 “ of thy Love, of my full Pardon, and thy kind De-
 “ sign to admit me into the New Jerusalem, to thy
 “ self the God, and Judge of all, and to Jesus, the
 “ blessed Mediator of the New Covenant! *Amen.*

The next Place I find him residing at, is *Bednal-
 Green*. Here he met with a most agreeable Family to

Board in, and became acquainted with the Reverend Mr. *Chapman*, Minister of a Congregation of Dissenters there, and found in him a most suitable Friendly Companion; whose kind and courteous Treatment of him he always spoke of with a great deal of Respect. For him he preached pretty frequently in the time of his stay there, which was a good Part of two Years, and there *March* 1. 1720, in the 55. Year of his Age, he thus records the Mercies of God to him in the preceding Year, and breaths out holy Desires after those valuable Blessings that he bestows on those that love and serve him.

“ Lord, here I am still! desiring and designing to
 “ be thine! approving thy Ways; applauding thy Good-
 “ nefs and thee. Hitherto hast thou sustained and con-
 “ ducted me. O the tender Mercies of my God! O
 “ the Patience of provoked Majesty! O the Wisdom of
 “ thy Care, the Bounty of thy Providence! all these
 “ Years hast thou maintained and guided me. Thro’
 “ all the Sins of these Years hast thou spared me.
 “ More than forty Years hast thou been offended and
 “ provoked, and more than forty Years hast thou born
 “ with my evil Manners, and hast cherished me as
 “ the Nurse does her Children. Blessed be God that
 “ has preserved me in all the Travels of this Year, that
 “ when so many Complaints have been made of loss
 “ by Thieves, I have passed more than 200 Miles up
 “ and down without Molestation. Blessed be God for the
 “ Friendships I have found, and for any tho’ never
 “ so little Service I have done! O that my Heart and
 “ my Lips may praise thee!

“ Blessed be God for all his Mercies to the Land of
 “ my Nativity ever since it was so to me. Surely the
 “ Eyes of the Lord are upon this Isle from one End of
 “ the Year to the other. He visits it with Love and
 “ Peace. He has caused his Gospel to shine more
 “ brightly here than in other Lands. He has sent su-
 “ pernatural Revelation to guide us home and direct us
 “ up to him. He has given us Knowledge of Salva-

“ tion

“ tion in and thro’ the Remission of Sins. He has taught
 “ us how our Sins are to be remitted and disimputed to
 “ us, and blotted out to the honour of divine Grace and
 “ Righteousness. He has shewn us the great Sacrifice,
 “ the Lamb of God that takes away the Sins of the
 “ World. He hath reveal’d to us the Son of his Love,
 “ his only begotten, the Just one, that is the Lord our
 “ Righteousness. He has revealed to us the great Myf-
 “ tery of Religion, in him, his Death, his Resurrec-
 “ tion and Glory. He hath sent many Eminent Mes-
 “ sengers to this Isle. Hath set up his house among us
 “ and given us the Provisions of his Table and Chil-
 “ dren. He hath recommended to us his Gospel by
 “ innumerable Mercies. Plenty and Peace has crown-
 “ ed our Land. Great Salvations have been afforded,
 “ Wonderful Revolutions accomplished. The Prote-
 “ stant Succession secured. Yet we sit under our Vines,
 “ and our Fig-trees. Blessed be the God of our Sal-
 “ vation. May we rejoice in him and his Love; and
 “ love him for his Blessings, but more for himself.
 “ Good God pardon the Sins of this Year also! Trans-
 “ gressions grow, Let Grace abound. Remember me,
 “ pity me, forgive me according to the Multitude of
 “ thy tender Mercies! Assist me yet in and for thy
 “ Name, for thy Redeemed and thy Flock, before I
 “ go hence and am no more seen! Keep me this year
 “ also! and make me to grow and ripen for Heaven,
 “ and for thy Presence in Glory!

And again, Feb. 21. 1721. at the same Place.

“ Blessed be God that I am yet alive! Another year
 “ hast thou given me in thy Patience. I have seen strong,
 “ heathful, youthful ones demanded to the Grave; but
 “ thy Visitation still sustains my Spirit. Thou hast
 “ threatened, Great Disorder, by weakness of Stomach
 “ and frequent Vomiting, hast told me how frail I am.
 “ Thy Service in publick has been for three Months
 “ omitted, sad that Time should be lost to near the
 “ End of Time! But thou hast not yet silenced me
 “ in

“ in the Grave. Some Respite thou hast afforded. Blef-
 “ fed be thy great and holy Name! still I wou’d be
 “ thine! This vain vexatious World convinces me that
 “ thou alone must be the Happiness of Souls. The
 “ Vicissitudes and Revolutions of the World confirm
 “ me in my choice of thee.

* “ This last Year has fully shewn us, that they that
 “ will be rich, fall into Temptations and pierce them-
 “ selves thro’ with diverse Sorrows. Blessed be God
 “ for being set so much out of the Road of Tempta-
 “ tion! still, good God, by all Engagements I am thine!
 “ still thou art the God whose I am and whom I serve.
 “ Still wou’d I stand to my Covenant with thee, to love,
 “ and serve, and follow thee! O be still with me, and
 “ keep me this Year also; keep me to thy heavenly
 “ Kingdom.

“ Yet spare me if it be thy holy Will to speak for
 “ thee, and declare thy Love and Grace to dying Souls.
 “ Still employ me if it be thy holy Will to bespeak
 “ Sinners for thee; to entreat them to be reconciled to
 “ thy Majesty; and do thou speak by me and with
 “ me to their Hearts.

This Year he returned into the Country. He was de-
 termined not to undertake the Charge of a Congregation
 any more. He was so little satisfy’d with what he had
 done while Pastor of a Congregation before (tho’ others
 cou’d not but think he laid himself out much for God,
 and the good of precious Souls, and had done eminent
 Service in his Place) and had so little Reason to hope that
 he cou’d for the future do more, if so much; his health
 being still at a very low Ebb, so that he cou’d not see
 it to be his Duty to enter any more into such a Re-
 lation. But then he durst not by any means relinquish
 his Work. Nay, it was the Pleasure of his Life to be
 engaged in it. It was his Desire and Design to go on in

* He refers here to the sudden fall of South Sea Stock
 which ruined so many Families, and sadly disappointed all
 their Golden Expectations. it,

it, doing what Service he cou'd and his strength wou'd bear, continue in it he wou'd, doing those Measures of Service he was capable of. It was his Intention therefore in coming into the Country freely to serve some Minister that stood in need of help. It pleased Providence to direct his Way to *Walsall* in *Staffordshire*, where the Reverend Mr. *Godley* was Pastor to a Congregation of Dissenters. There he continued to the Time of his Death, preaching usually in the Morning every Lord's Day, and thereby greatly assisting that truly valuable Man, and serving, I verily believe, to prolong his Life, for after Mr. *Reynolds* was dead, and he was destitute of his help, Disorders grew upon him, and in about two Years put an End to his useful Life. He was a Person very well suited to Mr. *Reynolds's* Taste and Disposition, was of great Seriousness, Piety, and heavenly Mindedness; of the most fervent Zeal for God and his Glory, and of the most Extensive Charity to Men, of eminent Humility, Modesty, and Meekness, and void of every thing that looked like Pride, Vain Glory or Ostentation. He was a diligent, faithful Servant of Christ Jesus in the Ministry of his Gospel, laid himself much out to do good to the Souls of the People committed to his Care, and was blessed with many remarkable Successes. His Labours in praying, preaching, &c. were acceptable to his own People, and to all others that at any Time enjoyed the Benefit of them. He was much beloved while Living, and universally lamented when Dead.

Between him and Mr. *Reynolds* there was a very intimate Friendship. Two Souls breathing such fervent Love to God and Christ, and so deeply tinctured with the most serious Piety, cou'd not fail, but be strongly united. They had the most agreeable Society with each other, while God spared them together.

He came to reside at *Walsall* in 1721. and there he dates his next annual Meditation. Feb. 6. 1721-2. *Shrove-Tuesday*.

“ Blessed

" Blessed be the God of Life, I am alive still, out of
 " the Grave, out of Hell, blessed be his holy Name!
 " So many years hast thou preserved and guarded me!
 " a weak, lingering, wasting Life continued till now!
 " How greatly does God delight to display and perfect
 " Power and Strength in our Weakness!

" Thou hast brought me into the Country again.
 " Thou hast vouchsafed me and my Companion, not-
 " withstanding my Weakness, and the Perils of the Road
 " thro' Robbers a safe and pleasant Journey. I had a
 " design to assist some infirm Minister, and some poor
 " Congregation (as I can) in the Country, and here I
 " am at *Walsall*. May I here find the Favour, Love
 " and Blessing of God!

" Sickly, weak and pining has this last Year been.
 " A foul Stomach may well be the Indication of a foul
 " Heart. The Lord of Life and Grace cleanse both!
 " Still I am thine! thy sinful, troublesome charge, thy
 " constant Care. What am I that thou visitest me?
 " that thou artest and walkest with me as if thou hadst
 " set thy Heart upon me! What distinguishing Provi-
 " dences and Dispensations dost thou exercise and ex-
 " hibit towards me all my Days? Sin lies at my Door,
 " but Mercy is thy chosen Path. Good God forsake
 " me not! let me know more of thee and of thy Love!
 " More of thy Son and his rich Grace! If it be thy
 " holy Pleasure, spare me this Year also! Give me
 " leave to do a little more for thee and thy Flocks!
 " little has yet been done, poor fruitless Creature have
 " I been! shall all these Years be spent in vain? shall
 " Sin and Satan still prevail! shall Ignorance and Dark-
 " ness still devour the Souls that shou'd be thine? shall
 " the Harvest still be great and the Labourers be few.
 " O send forth more Labourers and me among the Rest!
 " Let me do good and also taste the Goodness of thy
 " House and Work! O anoint me with a fresh Unc-
 " tion from above! make me at these Years more fat
 " and flourishing! may my later Works be still better,
 " and

“ and may I still grow more meet and ripe for the
 “ Inheritance of the Saints in Light?

Again, *Walsall, Shrove-Tuesday, Feb. 26. 1722-3.*

Ætat. ineunte 57.

“ Strange! that I am yet alive and in some Measure
 “ able to think and write, and speak of God! O that
 “ thy Name may be dear to me and even inscribed up-
 “ on the Table of my Heart! thro’ manifold Weakness
 “ and Danger have I been carried this Year. Some little
 “ Service have I been assisted for; not yet quite laid
 “ aside. Most Lord’s Days in the year have I been en-
 “ abled to say something for God, for the Son of God,
 “ for Holiness, for Heaven. Blessed be God that has
 “ not yet stopt my Mouth with Dust, nor silenced me
 “ in the Grave. The dead praise thee not. O that I
 “ cou’d praise thee, and sound forth thy Glories in the
 “ Land of the Living! Breast and Breath will not much
 “ serve to sing; but may I promote and propagate thy
 “ Praises!

“ O God of Glory! how excellent is thy Name! a
 “ Being of necessary absolute, uncaused Excellency art
 “ thou. All pure, undefiled, unlimited Perfections dwell
 “ with thee. Unbounded Light, Life, and Bliss are
 “ thy Nature, and natural Possession. O how incom-
 “ prehensible and inscrutable is thine Essence and Maje-
 “ sty! How are our Intellects confounded and over-
 “ whelmed at the Thought and Apprehension of thee?
 “ Thy Glory dazzles our Sight, and even strikes us
 “ Blind. Thy Beauties are astonishing and surprizing
 “ even to Angels themselves. Thine Attributes are so
 “ many transcendant Glories. O the Glory of absolute
 “ Necessity of Existence and of Impossibility of ceasing
 “ to be, or of being any other than thou art! O the
 “ Prerogative of being dependant upon none, of being
 “ obliged to no other Being for Life, Perfection and
 “ Blessedness! O the Glory of an indefectible Eternity!
 “ who knows what it is to have been without beginning
 “ of Being, and to continue without Possibility of Alter

“ ation

" ation or Change? O the Glory of unbounded Know-
 " ledge, Goodness and Power! thou knowest thy self
 " and the whole vast and various Creation. All Things
 " and Persons, all Minds and Hearts, all Languages,
 " Words, Motions and Actions are perfectly known to
 " thee. O what a Mind and Knowledge is there! all
 " the Goodness contained in the vast Universe is but a
 " Drop from thine exuberant Ocean. Thy Power is
 " without Resistance and Controul. What cannot that
 " Power accomplish that can create, and produce things
 " from Nothing? can produce all possible Variety of
 " Beings out of mere Non-entity? O who wou'd not
 " fear thee, Lord God Almighty! who knows the Glo-
 " ry of absolute Immensity and Omnipresence! How
 " pure, spiritual, exalted, must that Essence be, that
 " must intimately permeate all other Essences, without
 " any Possibility of being defiled by them, or of being
 " acted upon by them? who knows the Glory of Divine
 " Holiness, the Purity, and Brightness of the Divine
 " Nature? or of any other of thine intrinsic Excellen-
 " cies? O what is it to be eternally and unboundedly
 " blessed? to be always filled with unmeasurable Satis-
 " faction, Complacency and Delight. O the Wonders,
 " the innumerable, ineffable Wonders of the Divine
 " Essence! Who can tell the Mysteries of thy Will?
 " of thine eternal Counsel, Decree and Purpose? Who
 " knows how absolute and independent it is, and yet
 " faithfully executed and fulfilled in consilience with the
 " free Minds and Wills of created Beings! O how hast
 " thou freely designed to glorify thy self, and the va-
 " rious Perfections of thy Name, and to raise an ever-
 " lasting Monument of thine Excellencies, thy Sove-
 " reignty, thy Holiness and Grace!

" Who can understand thy Works? in Wisdom hast
 " thou made them all. Thou hast hanged these lofty
 " resplendent Heavens over our Heads. Thou hast
 " brightened and established the numerous Lights that
 " shine there. Thou hast ordered the Stations and Mo-

" tions
 •

“ tions of the Planets, for their Uses and Subserviencies.
 “ Thou hast ordained and adjusted the Orbits and Re-
 “ volutions of the various Comets, for their strange un-
 “ known Ends and Purposes. Thou hast hanged the
 “ Earth upon nothing, and yet well poised, and fixed
 “ its Place, or Motion, in the Fluid Air. Thou hast
 “ made all the curious diversifyed Furniture thereof. O
 “ what Provision hast thou made for Man? How many
 “ Servants hast thou given him? What a Retinue has he
 “ round about him? Thou hast made Man on the
 “ Earth; Thou hast given him Abilities to know, love
 “ and admire thee. Thou hast made him, as Mr. *Her-*
 “ *bert* says, *The Secretary of thy Praise*. All thy Works
 “ praise thee. Thou fillest Heaven with thy Glory,
 “ Earth, with the Riches of thy Goodness; Hell, with
 “ the Demonstrations of thy Purity, Power, Jealousy
 “ and Righteousness.

“ O what a God is here? and yet how small a Por-
 “ tion of thee is heard and known? Shall I not re-
 “ joice in thee, in thy Glories and Perfections? Shall
 “ I not delight My self in this great, good, and blef-
 “ sed Lord? O that I may be assured of thy Love to
 “ me, and accordingly make my Boast of thee all the
 “ Day long! O that I may be more and more Am-
 “ bitious to be thine! humbly proud to love and serve
 “ thee! Blessed Lord I wou'd still resign and consign
 “ my self to thee! and still humbly beg and crave, and
 “ sue that this God may be my God for ever and ever.
Amen.

Walsall, Feb. 18. Shrove-Tuesday, 1723.4. Ætate
 58 *incunte.*

“ O the Wonders of Divine Patience, Mercy, Con-
 “ descension, Beneficence, Bounty and Love in all the
 “ Forms of it?

“ O the Wonders of the Divine Majesty and Perfec-
 “ tion mentioned before! Wou'd this God love this
 “ World, and love it at such a Rate as the Gospel
 “ declares? It is incomprehensible, it is almost incredi-
 “ ble.

" ble. This silly, fordid, sinful World! This silly
 " World! so remote from Knowledge, Wisdom, Good-
 " ness or Excellency; so remote from Heaven! so dis-
 " tant from the Angelic Spirits, and from the Regions
 " of Light, Activity and Bliss! a World so involved
 " in Ignorance and Darkness, in Incogitancy, Inad-
 " vertency, Folly, Error, Deceit, Delusion and Distrac-
 " tion! An idle, vain, impertinent World! What good
 " has it done, what use has it been of since the Founda-
 " tion was laid? It is true, it was once innocent and
 " beautiful and good. But that Lustre soon faded, the
 " Crown soon fell from its Head, and Sin, and all the
 " hideous Consequences of Sin soon rushed in with Vio-
 " lence. And now what has it been in all Ages? The
 " House of Blindness, Vanity and Woe. What have
 " all its Scenes been in all the succeeding Centuries
 " of it? A long Train of utter Delusion and Madness!
 " What is all the History of it, but a long continued
 " dismal Tragedy? A long Plot of Contention for the
 " Vanities, Trifles and Fooleries of the empty perish-
 " ing World? a lasting Contrivance for tripping up
 " one anothers Heels, for the catching of Bubbles
 " and Feathers? And for the Contrivers, now where
 " are they? What has been the Business of this World?
 " Eating, Drinking, Building, Fighting, Marrying,
 " and being given in Marriage, getting Estates, Game-
 " ing, Lying and Cheating, Luxury and Lasciviousness,
 " Killing and being killed. And is this Work for
 " immortal Spirits?

" Nay, what is the lawful Business of the World
 " so far as it is civil, secular or temporary? Suppose
 " it be enjoying the Pleasures of the animal Life,
 " raising an Estate, rearing a Family, governing a
 " Kingdom; how soon is the Play over, and the busy
 " thoughtful zealous Actor has done with all his Cares
 " and is laid to Sleep and Rest and moulder for hun-
 " dreds or thousands of Years in a cold, dark, sub-
 " terraneous Grot? and is this Life, and the Work
 " of Life?

" A

“ A fordid World ! that came from the Dust, and is
 “ going to the Dust again ! is made up of Flesh, and
 “ minds the Flesh ; lives to the Flesh and of the Flesh
 “ reaps Corruption. A fordid World, that wallows in
 “ Mire and Filth, indulges all Pollutions and Defile-
 “ ments and hastens to the most vile and impure Part
 “ of the Creation of God.

“ A sinful World as appears by all this. It drinketh
 “ in Iniquity as Water, runs counter to Heaven, de-
 “ spises spiritual Wisdom, abuses divine Goodness, scorn-
 “ eth the Instances and Displays of divine Love, and
 “ setteth it self in Defiance to the Riches of Grace.
 “ Strange that such a World shou’d continue so long !
 “ that the Maker of it shou’d uphold the Pillars of it
 “ so many thousand Years ! Why has he not let it drop
 “ long ago into Night and Confusion, and Ruins ? But
 “ wou’d the great God love the World ? and love it by
 “ an eternal Counsel and Purpose of Love ! wou’d he exert
 “ and employ his eternal Wisdom in order to demon-
 “ strate his Love to the World ! Wou’d he employ his
 “ Wisdom to prepare a Glory, a Blessedness for the
 “ World ? Wou’d he employ his Wisdom in preparing
 “ the Way, and providing the Means by which we must
 “ be brought to that Glory ? Must the Way be by an
 “ Atonement made for the Guilt of the World ! Must
 “ a valuable Sacrifice be slain for the Sin of the World ?
 “ Must that Sacrifice be the beloved Son of God ? the
 “ Off-spring of his own Essence ! the refulgent Emanation
 “ of his own Glory ! Must the Son of his Nature
 “ be the Son of Man ! Must the Son of his Love be
 “ the Lamb of God, that is slain for the World, and
 “ washeth the World from Sin by his own Blood ! O
 “ what Love is here ! What is Man that thou settest
 “ thine Heart upon him ! Must, out of Stones, Chil-
 “ dren be raised to *Abraham* ! Will the Prince of Light
 “ and Wisdom go to Bedlam to seek a Spouse ? O what
 “ Condescension and Goodness is here ! Will the Prince
 “ of Heaven and Glory come down into the Suburbs
 “ of

“ of Hell to seek Favourites and Companions in Glo-
 “ ry? O what generous, disinterested Love was here!
 “ O that I could admire and applaud this Love! O
 “ that I could cleave to this holy, humble, lowly, love-
 “ ly Courtier! O that this Heart, this Soul, these
 “ Powers may be ever his! consecrated to him now,
 “ devoted to his Love and Name, to his Praises, Cele-
 “ brations and Applauses for evermore.

In the next Year, Feb. 9. Shrove Tuesday, 1724-5 Aetat.
 59. He expresses himself thus,

“ Blessed be God for one year more, a merciful Year!
 “ I have travelled much and in all my Motions and
 “ Journies have been mercifully preserved, delivered
 “ from Fears and Dangers, have found Favour and Good-
 “ ness in every Place, and been attended with gracious
 “ Providences! blessed be God!

“ O that I could joy, or rejoice in God! *Rom. v. 11.*
 “ what else is there to rejoice in! The World is empty,
 “ sordid hastning to Dissolution: The Flesh is weak,
 “ impure, unlike the Soul, going to the Dust: The
 “ Pleasures of the Flesh are shallow, superficial, mo-
 “ mentary, delusive! O the Joy that we may have in
 “ God!

“ But will the great holy God allow that such as we
 “ shou'd joy in him! We, that have so affronted him!
 “ so despised his Law and Government, so abused his
 “ Patience, so misemployed his Mercies, so slighted his
 “ Son; so grieved his Spirit, and provoked his Indigna-
 “ tion! Will he permit us to joy in him whose Hearts
 “ know so little of heavenly Joy! whose Hearts have
 “ been so filled with carnal, sensual, alienating Joys!
 “ who have been so apt to run away from him as if he
 “ were dreadful, and no Cause of Joy to be found in
 “ him! who have been ready to fly to any thing
 “ else, to the World and Sin, yea to the Devil himself
 “ for Joy! will he permit us to joy in him who might
 “ so justly be angry with us? might pour out the Vials
 “ of his Indignation upon us; might trample us to
 “ Hell,

" Hell, and rejoice in our Calamity and Destruction!
 " But blessed be God, a way is prepared that we may
 " joy in thee; we may with safety and honour return
 " to thee! yea thou callest, and importunately callest
 " us to thy self. Access is made for us to thy Presence
 " and Throne. Thou hast been, in thy Christ, reconciling
 " us to thy self, and reconciling us so fully,
 " that we may joy, cordially joy in thee.
 " I wou'd joy in all that thou art, and all that thou hast.
 " 1. I wou'd joy in thy very Being and Existence.
 " That thou art; and art, what thou art. That thou
 " art that high, excellent and lofty one that thou art.
 " Thou art indeed, whether I will or no, whether
 " Heaven and Earth, or Hell will or no. But I wou'd
 " joy even in the Certainty and Infallibility of thine Existence;
 " even upon that very Account because neither
 " Heaven, or Earth, nor Hell can, in the least, prevent,
 " hinder, or injure thine Existence. 'Tis Wisdom to
 " make a Virtue of necessity. It is the highest Wisdom
 " and Virtue (the most sacred Disposition, for ought
 " I know) to joy in the Necessity of thine Existence.
 " 'Tis a necessity of Perfection and not of Imperfection!
 " A necessity that Springs from the strongest Combination
 " and Confluence of all Excellency, and not
 " from extrinsic Fate or Fatality. O noble, glorious
 " Being that thus exists! Excellency is of it self attractive!
 " Pure Perfection draws Affection: Beauty and
 " Glory is of it self alluring and lovely. How attracting
 " and amiable, should such a necessary Ocean of Excellence
 " and Perfection necessarily be to my Soul? We
 " may well say, it is not meet, that merely nothing, (or
 " nothingness) shou'd totally and absolutely exist, or
 " that instead of Entity or Being, there shou'd be entirely
 " nothing, and non-existence. There wou'd then
 " be none of that Beauty, Excellency, Goodness and
 " Happiness that now exists. It was meet that there
 " shou'd be Amiableness and Perfection, necessarily existing;
 " without Fear, and Danger of Non-Existence.

" The Mind is struck with Horror at the Thoughts of
 " an eternal, Ubiquitarious Nothingness and Non Exist-
 " ence. Reason speaks for a necessity of Existence to
 " some Being or other. Reason says that it is meet that
 " the Being that necessarily exists, should be as worthy
 " to exist as it is necessary. As excellent, amiable and
 " perfect, as it is impossible to give over its Exist-
 " tence. If it have no Life, it cannot be sensible of
 " its Existence. It can enjoy nothing. If it have no
 " Intelligence, it cannot understand what Existence and
 " Excellence is. If it have no Power it can do nothing,
 " and so be just good for nothing. The dark, dull,
 " unactive Matter of this World wou'd be good for no-
 " thing, if it were the necessary immutable Being. Rea-
 " son wou'd say, that the necessary Being ought to be
 " capable of knowing, feeling, perceiving the Necessity
 " of its own Existence, the Combination of those Per-
 " fections from which the Necessity of its Existence
 " Springs.

The following *Shrove-Tuesday, Feb. 22. 1725-6.* He
 goes on with the same Meditation.

" The Being that necessarily exists, must be amaz-
 " ingly excellent and noble. Its Existence is owing to
 " no foreign Will or Power. It is no contingent, pre-
 " carious Existence. The Reason of its Existence must
 " be contained within its self, in its own Nature, and
 " that seems to be no other than the immense Perfec-
 " tion of its Nature. The Confluence of all Perfection
 " requires the Confluence of all Existence suitable there-
 " to. The Confluence of all Existence, suitable to that
 " Perfection, must be what we call necessary, (inevit-
 " able, impregnable) Existence. A Being thus immen-
 " sely perfect must be conscious of its own Perfection,
 " without Intelligence it wou'd be vastly imperfect. An
 " Intelligence that did not reach to its own Nature and
 " Properties wou'd be extremely defective. It were not
 " likely to know other things perfectly, if it did not
 " perfectly

“ perfectly know itself, nor cou’d there be any other Being
 “ ing so worthy of its Knowledge. Being perfectly self-
 “ conscious it must approve its own Perfection. The
 “ Will must go along with the Understanding here,
 “ shou’d there be a Variation of the Will from Know-
 “ ledge or Consciousness there wou’d be Self Displeas-
 “ cy. That wou’d argue Imperfection and Infelicity.
 “ But immense Perfection must attract a perfect Will.
 “ And so this perfect Will, will acquiesce in all the at-
 “ tendant or concomitant Perfections with full Delight,
 “ and so this necessary, self-existent Being must be sa-
 “ tisfied from itself; must be happy in the Possession,
 “ Knowledge, and Enjoyment of its own immense Ex-
 “ cellencies. It need not look out of, or beyond it
 “ self for any Felicity. It is independent on all other
 “ Beings; knoweth that other Beings must depend up-
 “ on it self, and its own Pleasure. It is therefore so
 “ full that it needs nothing else. And what it freely
 “ creates, or makes, tho’ never so excellent in its self,
 “ must fall infinitely short of its own Perfection. This
 “ is the Being that is *Jehovah*, the most necessarily, im-
 “ mutably, perfectly existent One! This is the *El Shad-
 “ dai* The mighty all-sufficient for himself, and all
 “ the Beings he is pleased to produce. This is he, that
 “ saith, *I AM*. I exist, and am all Existence. I essen-
 “ tially, totally, and most excellently exist. *I am what
 “ I am!* I am what I *must* be; what necessary Exis-
 “ tence, and necessary Perfection require, I am. I can-
 “ not be more perfect than I am. I cannot wish to
 “ be more excellent, more good, more glorious than I
 “ am.

“ This Being art thou, O my gracious God! All
 “ this necessity of Existence, all this necessity of Perfec-
 “ tion is thine: Thy indefectible Right, Prerogative
 “ and Glory. And I wou’d rejoice therein, I wou’d
 “ rejoice that thou art God; that thou art this God,
 “ that all this Beauty and Blessedness is thine. *Bless the
 “ Lord* (*Jehovah*) O my Soul, and all that is within

" me bless his holy Name! Bless him that he is God,
 " and that none else is so. The Existence, Perfection,
 " and Glory of God may not be properly the Object
 " of Thanksgiving; (that seems to be some free Fa-
 " vour) but it may be the Object of Blessing, Joy and
 " Praise. I wou'd bless and rejoice that thou art God
 " over all, blessed for ever!

" *The Fool saith in his Heart there is no God.* His
 " Folly and Unthoughtfulness makes him think there is
 " none: His wickedness, or the wickedness of his Fol-
 " ly, make him wish, there were no God. And this
 " seems the usual Ground of Atheism. The guilty
 " Mortal is afraid of a God, and cou'd wish there were
 " none. I wou'd be glad, there is a God; an Ocean
 " of boundless Perfection. One that is immensely blef-
 " sed in himself, and is able to make other Beings
 " blessed too. And I wou'd rejoice that thou, whose
 " Name is *Jehovah*, art this God, and art enriched
 " with all this Fullness of Perfection and Felicity for
 " evermore. The Lord (*Jehovah*) he is God; let the
 " Heavens rejoice; let the Inhabitants of Heaven ap-
 " plaud! let the Earth and the Intelligent Tenants
 " thereof shout and sing! I wou'd rejoice in thine Exis-
 " tence, in the Necessity, and Perfection of it.

" 2. I wou'd rejoice in the particular Excellencies,
 " and Attributes that are comprehended therein; and so
 " first, in those that may seem more Physical; and so
 " I wou'd rejoice.

" 1. In thine Eternity, from everlasting to everlast-
 " ing. Thou art God. It was impossible for thee to
 " be brought into Being, or to have a Beginning of
 " thine Existence. Thou disdainest any Cause of thine
 " Essence and Excellence. O incomprehensible Majesty!
 " Time and Days have nothing to do with thee!
 " Thou didst never enter upon Life; wast never disseiz-
 " ed of thy Glories! Before the Heavens were made,
 " and Angels started into Being, Thou wast the same
 " as now thou art, never dispossessed of thy Perfections
 " and Beauties.

" 2.

“ 2. In thine Immutability. Let it be the same
 “ with Eternity, or with necessity of Existence, if it
 “ will; yet it yields a grateful variety to the Mind. All
 “ Things here go to decay, The Heavens wax old
 “ and change; as an old fashion'd Garment shalt thou
 “ roll them up and lay them by: But thou continuest
 “ still the same. Thy Essence, thine Excellencies ad-
 “ mit of no Impair, no Diminution: With thee there
 “ is no shadow of Change, Immutable in Nature, and
 “ Counsel, in Covenant and covenanted Love.

“ 3. In thine Immenity. The Heaven of Heavens,
 “ were they ten thousand times more, cannot contain
 “ thee. Thou pervadest the vast Creation and art in-
 “ finitely beyond it all. O what an unconceivable Be-
 “ ing art thou who must pervade all things that thou
 “ makest, and yet not be infected, ill-affected or made
 “ passive by any of them. None can reach thy trans-
 “ cendent Essence. Neither the Joys of Heaven, nor
 “ the Flames of Hell can make any physical Impression
 “ upon thy Majesty. *If I ascend up into Heaven, thou*
 “ *are there. If I go down into Hell, thou art there al-*
 “ *so.* Thou art intimately present with all Being, up-
 “ holdest all by the Word of thy Power. Thou seest
 “ all, and givest all their Life and Motion. Every
 “ where ready to save or to destroy! O boundless, un-
 “ searchable Majesty!

“ 4. In thy Glory; in thine intrinsically glorious Ef-
 “ fence. We know not how to speak of the Excellen-
 “ cy and Dignity of thy Substantiality and Nature. We
 “ call it *Light*, but know it not. We call it *Glory*, but
 “ we understand it not. Thy substance is too bright,
 “ resurgent and sublime for Angels to View. They
 “ must cover their Faces before thee and only peep
 “ thro' their Wings. Thou discoverest thy self by the
 “ most radiant Fire, but it is but shade to thine essen-
 “ tial Effulgency. Thou art the God of Glory; the
 “ most glorious God. But we darken Counsel by
 “ Words without Knowledge, when we speak of thy
 “ Glory.

“ Glory. *Blessed be the Glory of the Lord from his Place!*

“ *I beseech thee in due Time shew me thy Glory!*

“ 5. In thy Happiness: Thou art the happy, blessed one. All Joy and Delight is in thee, and with thee. The Confluence of all Excellence, must needs be Felicity. Thou knowest all thou canst know: Thou canst accomplish all, that thou hast a mind to accomplish. Thou possessest all, that thou hast a Desire to possess, no Accession can be made to thy Perfections. With thee there must be fulness of Joy; at thy Right Hand are Pleasures for evermore! Thou canst make thousands of Worlds to be blessed without any Diminution of thy own Felicity. O blessed be this blessed God!

“ 6. In thine Unicity; in thy singularity or oneliness. Thou are one and but one, blessed be the living and true God, that is only God. There is none like to thee in Heaven or Earth! Thou hast no Competitor, no Rival. All the Gods of the Gentiles are Idols and Vanities, Our God made the Heavens. I would rejoice in thine Incomparableness; As there are no Works like thine, So there are no Excellencies like thine. One God is All-sufficient; and the All-sufficient God is but one. O blessed be that God, that lives and reigns alone who alone is Possessor of divine Perfections and Glories! O that this God may be my God for ever and ever!

He mentions at the close of this Meditation, his publishing this Year a new Edition of the *Poem upon Death*; and at the latter End of the last Year the *Three Letters to the Deists*, and that he then expected from the Press, *The Religion of Jesus delineated*. (concerning which *Treatises*, see the Preface to the *Discourse of Reconciliation*) and concludes with a Request to God, if it be his good Pleasure, to spare him this Year also, that he might do a little more for God.

On *Shrove-Tuesday*, Feb. 14. 1726-7. He begins with blessing God, that, according to his Desire, he had spared him this Year also. That he had spared him, when
Good,

Good, Useful Mr. *Spillsbury* of *Kidderminster* was laid in the Grave. And then goes on with the two last Years Meditations. *Joy in God.* Rom. v. 11.

“ I wou’d rejoice as in the physical Perfections (as they are called) beforementioned ; so in those that are stiled the moral Ones (whether rightly stiled so or no) and so I wou’d Joy.

“ 1. In the Knowledge of God. And yet thy Knowledge can condemn me. It is usually reckoned one of those Books that will be opened at the last Day ; and out of which the World is to be judged in Justice.

“ This Book may I well dread. It contains all my Sins and Impieties. Thou knowest the Corruption of my Nature, Heart, and Powers ; all my Ignorance and Blindness of Mind ; all my Errors, Inadvertencies, Indiscretions and Follies ; all my ill Appetites and Passions ; all my Alienation from thee and Enmity to thee, thy Law, and Gospel, and holy Work ; all my Filthiness of Flesh and Spirit ; all evil Thoughts, Desires, Words, Carriage and Actions ; all my Unbelief, Impenitence, Hardness of Heart, Ingratitude for all thy Love ; all the Vanity, Coldness, Formality, Hypocrisy, ill Aims of all my Services, publick and private. O what a severe and swift Witness must thy Knowledge be against me ! And yet (as things stand) I wou’d joy in thy absolute Knowledge. It is thy Perfection. It is concerned for thy Glory. Thou knowest all the vast Creation and all the Things therein. Thou knowest all the Designs, against thee and thy Servants, and how to confront them, and how to deliver thy own out of Temptation and Evil. Thou knowest thy Self, thy Counsels and how to execute them, and to bring Good out of Evil, to turn Sin to thy Praise, to insatuate the proud and catch them in their own Snares, and to make all thine Enemies thy Footstool.

“ And as thou knowest all my Sins, I trust thou knowest also, that they are blotted out of the Book of
“ thy

thy Remembrance, that they are pardoned and cancelled in the Blood of the Covenant. And as thou knowest all my sinful Mind, and Heart and Ways, so I trust that thou knowest that I love thee; at least that I admire thee, and all thy kind, condescending, compassionate Dispensations towards me. O that I may ascend to the World of perfect Admiration and Love!

2. In the Wisdom of God; this must be the same in God with his Knowledge. But it is with us of a different Notion and Import. It is practical Knowledge, Prudence and practical Judgment in managing Affairs, in executing Counsels, and attaining of Ends. And the more difficult the Affairs are, the more high and intricate the Counsels, the more noble the Ends are, the more excellent and lofty must the Wisdom be that accomplishes them all. There is no Wisdom like thine. Thou knowest how to frame Worlds, to make the Heavens and all their rich and glorious Hosts, to found the Earth, to spread the Air and Seas, and furnish them all with Variety of Inhabitants. In Wisdom hast thou made them all. All the Wisdom of this World is not able to make a Flie, a Flea or a Worm, O the Treasures of Wisdom in and with the only wise God! And strange that there shou'd be hidden Wisdom with thee, (wise Methods repositied with thee) which thou ordain'dst before the World was for our Glory! wou'd the great God employ his Wisdom for us, for our Salvation, for our Arrival at eternal Salvation with eternal Glory! what Love is here? Thou art wise to found Salvation in Redemption; to provide such a Redemption as is suitable to thy Glory, and our Case, and Joy! Thy Wisdom has wonderfully made and fashioned me; has preserved me all these sixty Years; has delivered me from innumerable Sorrows, Diseases, and Dangers. Has provided mercifully for me in every Place and Station. Has given me all my little Capacity for Service: Has

con-

“ conducted me safely hitherto, O let thy Wisdom
 “ guide me still! may it shine into me, and go before
 “ me! Conduct me down to Death; and find me out
 “ in the Grave, and set all the scattered Bones and Dust
 “ together, and transform this vile Body, and make
 “ it like the Saviours glorious Body, by that wise Ope-
 “ ration whereby thou wilt subdue all things to thy self!

Thus did the pious Mr. Reynolds Joy in God. The Scheme he had laid wou'd have served I suppose for several other Meditations if it had pleased God to have given him more Years in this World, for there was behind of the Perfections of God, which he had begun to consider under the Character of moral Ones, his Power, his Goodness, Justice, Truth, Faithfulness, Holiness. The Counsels of God, he also proposed to meditate on, and rejoice in, and the Relations he bears to this World, as Creator, Preserver, Governor, Redeemer, Sanctifier, Glorifier, or, our God in Covenant; and the Reasons for this Joy in God; as that this God is ours.

These Considerations great and felicitating. These Perfections reconciled in Christ Jesus, with proper Inferences from the whole.

But God removed him this Year to that World where he has a more enlarged and comprehensive View of those Excellencies and Perfections of the divine Majesty, which he had so much studied and contemplated, and in which he thus exulted and rejoiced here, and perhaps of many others which Men of the most elevated Capacities for knowing God, can have no notice of in this State of Distance and Imperfection, and which when discovered, may be as felicitating, and ennobling, and as truly Matter of our Joy as any of those we are already acquainted with: and where he does more constantly and uninterruptedly rejoice in God; where there is fulness of Joy, and everflowing Rivers of Pleasure.

And I cannot but observe something peculiar in the close of this last Meditation. In those of preceding years, he desires that God wou'd give him a little longer
 Time

Time for service, or that he wou'd spare him that year also to do something more for him, but here he omits that and prayeth, *that God wou'd guide him still, wou'd conduct him down to Death, wou'd find him out in the Grave and set all his scatter'd Bones and Dust together, &c.* An argument to me that he either had no Expectation of Living out this Year, or that he had had enough of time, and Days, and Years here, and had rather now to leave the World, and dwell with Christ, if God saw fit so to order it.

He had met with some troubles the last Year that he did not expect, and was thereby drawn more into the World, and necessarily engaged further in the Business of it, than ever he desired, or designed to be. He had also, the Summer, in which he died, a Fall from his Horse, in a Journey that his Affairs obliged him to take, which much bruised him; these Things together bore hard upon him, and much weakned his Constitution. However he continued his usual Work of preaching once on a Lord's Day, and of pursuing his beloved Studies, till a little before his Death. Something above a Week before he died, he was seized with a Feverish Disorder in the Pulpit at *West Bromwich*, seemed not much to regard it, came home to *Walsall* a Day or two after, had more than usual Complaints, but was not confined to his Room, and wou'd not admit that any of his Relations, or that Mr. Godley, (who at that Time was absent from home) shou'd be sent for to him. He seemed to have had a mind to slip out of the World in a private manner, and to have none of that Trouble and Concern, which a solemn parting with Friends and Relations is apt to give in the hour of Death; the tenderness of his Spirit might have render'd this more grievous to him than his Dissolution itself. One of his Relations and Mr. Godley came to him before his Departure, but his Distemper had so affected his Head, that he hardly knew either of them. He went to God, *Aug. 24. 1727.* (on which Day, as I remember, died also the

Reverend

Reverend Mr. *Thomas Reynolds* of London) He was in the 61 Year of his Age, so long had God in Mercy to his Church continued his Useful Life, under a great many Infirmities, and contrary to his own and others Expectations.

His Character will be easily gather'd by the Reader from what has been related concerning him in these Memoirs, however I am not willing to conclude this Account of him, without attempting in some Measure to represent it.

He was a Person of uncommon Piety; had the deepest Veneration of God impressed upon his Mind, and thought and spoke of him always with the greatest Awe and Seriousness. He was much engaged in contemplating the Perfections and Excellencies, the Ways and Works of God; His Works of Creation, Providence and Redemption; and he greatly admired God in all of them, and that Power, Wisdom, Love and Grace that he has manifested and displayed in them. He took particular Notice of all God's dealings with himself whether merciful or afflictive, was especially careful frequently to review and record his kind and merciful Dispensations, endeavoured to affect his Soul with grateful Resentments of the Divine Favours, and to behave in a manner suitable to the Obligations they laid him under; and it was matter of Grief to him, if at any Time he did not feel in his Heart that warm, lively, and affecting sense of them that he always desired to dwell there.

He had entirely and unreservedly devoted and dedicated himself to God, and exercised a strict and constant Dependence upon him, this he expressed by seeking his Guidance and Direction in all his Affairs and Concerns, especially those of great Moment and Importance, by his Sollicitude to enjoy such Direction, and his determined pursuing thereof, whenever and howsoever signified to him.

He set God always before him, considered himself as under his Eye and Observation, and this made him very
serious

serious, Cautious and circumspect in the whole of his Behaviour; His chief Desire and Endeavour being to recommend himself to the Favour and Approbation of this All-seeing and Heart searching God.

He was full of Zeal for God and his Glory, and of Pity and Compassion to precious and immortal Souls, he had great tenderness for them, served them in Love, and was most earnestly desirous of turning them from Darkness to Light, of gaining them for God and Christ, and of being instrumental in training them up for Glory, and making them meet for a Transplantation to the heavenly Regions; if he saw this Work begun and carrying on in any Souls thro' means of his Ministry, it was the Joy and rejoicing of his Heart. He was accessible to the poorest of his Congregation, whenever they came to him about the Affairs of their immortal Spirits, such were ever welcome to him; he was much pleased with such Visitors, and treated them with the most winning and engaging Love, and Tenderness and Respect, and whatever they applied to him about, he adapted himself to their Circumstances, as he had an admirable Faculty of doing, and gave them Instructions proper thereto.

He had very singular ministerial Qualifications, had laid in a good Stock both of Divine and human Literature, and made a good use of it in his Compositions, tho' without any affected shew or pomp thereof. He had studied the Scriptures diligently, and had gained a very considerable Acquaintance with them; he was well instructed in the Kingdom of God, and was never at a loss for suitable Matter either in praying or preaching. He had indeed commonly Notes with him in the Pulpit, but he seldom writ down all that he delivered there, nor confined himself to his Notes. He had his Eye much upon the Auditory, to see how they were affected with what was spoken, that he might pursue or strengthen any Thoughts or Expressions that he perceived to be moving to them. He was extremely modest and humble

ble, entertained a very low Opinion of himself, and of his Performances, tho' so much valued and esteemed by others; This made him too desirous to hide himself from the Notice of Mankind, and to covet Privacy and Retirement, more than perhaps a Person of his Abilities for an acceptable Discharge of very publick Services, ought to have done. His Temper and Disposition in this Respect is beautifully described by himself in a Poetical *Paraphrase* of his upon *Seneca's Thyest*, published among his Poems. I believe *Walsall* was as suitable a Place to this his Temper, as any he lived in. There he lived in a great measure unnoticed and unknown. There he undisturbedly pursued his beloved Work and Studies; There he had in Mr. *Godley* a true, a sincere, an ingenious and good humour'd Friend to *share his Joy and sooth his Woe*, &c. There did he maintain very close and intimate Converse and Communion with Heaven, did loosen by Degrees from this World, and grow up in Meetness for the Employments and Enjoyments of the blessed above, and took his Flight at last to them in as private a manner as he had lived.

His general Conversation was grave and serious, favoured much of Heaven and heavenly things, but 'twas always Courteous and Obliging, full of Sweetness and Candour, and oftentimes very pleasant and facetious.

He was a Person of most extensive Love to Mankind; was of a very benevolent Temper and Disposition, and as far as lay in his Power contributed to the Welfare and Happiness of Men. His Charity was so great, that tho' he had a plentiful Estate he saved nothing, but freely gave whatever he cou'd spare to the poor.

He was peaceable and a Promoter of Peace, he was grieved at those Divisions and Animosities that so much prevail among the Professors of Christianity, and laboured to compose them, as knowing that Religion was more likely to prosper and flourish amidst Peace and Love, than amidst the Noise of Ecclesiastical Wars and Contentions.

He had a true Love, and Esteem for all good Persons, cou'd see, and approve the Image of God and Christ in those of different Denominations, and cou'd not apprehend why such who apparently agreed in the Principles of Christianity, and had alike felt the Efficacious Influences of them, might not keep up and maintain Communion with each other, notwithstanding their Differences in external Modes and Circumstances of Worship, and in their notions of Things, that did not enter at all into the Constitution of Christianity. He did not love to see Persons of a Cenforious Spirit, he thought it to be no great evidence of true Religion in any, that they were free in judging and condemning those that differed from them, this is what therefore he carefully avoided. In a word he diligently cultivated in his Mind all the blessed Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Goodness, Faith, Meekness, and Temperance, and expressed them in the whole of his Conversation and Behaviour.

The E N D.

